15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

572.0673
N499
Author,

THE NEVADA STATE MUSEUM

000

ANTHROPOLOGICAL PAPERS - Number 4

CARSON CITY, NEVADA DECEMBER 1960

[Title Page]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

Frontispiece

142
291
302
854
115

KITTY JOAQUIN
1954

[Facing P. i, A]

000

NEVADA STATE MUSEUM

BOARD OF TRUSTEES

CLARK J. GUILD ..... Chairman
CLAYTON PHILLIPS ..... Secretary
ISLE BAIR ..... Member
WM. DONOVAN ..... Member
THOMAS C. WILSON ..... Member
CARL JACOBSEN ..... Member

MARY ELIZABETH SHUTLER ..... Editor

STAFF

JAMES W. CALHOUN ..... Director
RICHARD SHUTLER, Jr. ..... Curator of Archaeology and Ethnology
RACHEL L. KOCH ..... Secretary
PETER J. HERLAN ..... Curator of Zoology
BARBARA T. HERLAN ..... Design and Exhibit Technician
FRANK E. GREEN ..... Preparator
WALTER W. WILSON ..... Cabinetmaker
BYRON L. PAYNE ..... Building Custodian
FRED MITCHELL ..... Receptionist
HARRY BENNETTS ..... Custodian
JAMES C. ATCHESON ..... Custodian

[P. i, A]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

NEVADA STATE MUSEUM

ANTHROPOLOGICAL PAPERS NO. 4

HONEY LAKE PAIUTE ETHNOGRAPHY

By

FRANCIS A. RIDDELL

[p. i, B]

PREFACE

This report on the ethnography of the Honey Lake Paiute has been little more than an objective recording of data as obtained from the informants. No correlations, comparisons or contrasts with data obtained by others has been attempted here. It is fully recognized that much more can be done with the data gathered but one's work must sometimes be arbitrarily terminated. The original concern of this endeavor was to chart the territory of this group of Paiute people as an aid to the archaeological investigations being carried out in their region. This was done, but, in doing so, an interest in other aspects of their society was whetted. As the investigator's interest grew so did that of the informants! If these investigations serve no other purpose than to give some measure of enjoyment and understanding of a past way of native life to those who may read, then I shall have been repaid for what effort I may have put into this work. Actually, I have been repaid many times over by the friendship and kindness that have been shown me by Kitty, Gladys, and the other Wadatkuht people I had the good fortune of meeting and visiting. I am ever-grateful to Kitty and Ike for allowing me to remove myself from the present and go back in time to a different world which is now gone forever. My glimpses into the past were fleeting and clouded by my own inadequacies, but none-the-less, very rewarding. My contact with the Honey Lake Paiute has given me much pleasure and I ask their indulgence in those areas of this work which lack the details necessary for providing a richer and more meaningful illumination of their history and former way of life.

114 [115]

[12]

SMITHSONIAN INSTITUTION AUG 7 1961

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

TABLE OF CONTENTS

	Page
Preface	ii
Introduction	1
The Wadatkuht	3
The Homeland	4
The Historic Period	5
Boundaries and Population	10
Physiographic Features	14
Villages and Camps	21
Post-Contact Habitation Sites	30
Subsistence	32
Material Culture	41
Habitations	41
Basketry	43
Rope, Mats and Nets	44
Clothing	45
Ornament	46
Skin Dressing	47
Weapons	47
Stone Implements	49
Brushes	50
Hot Stone Lifting Stick	50
Digging Stick	50
Bullroarer	50
Snowshoes	51
Tule Balsas	51
Music	51
Fire	52
Tobacco	52
Horses	52
Dogs	53
The Life of the Individual	53
Birth and Children	53
Punishing Children	54
Sibling Rivalry	54
Tattoos	54
Endurance	55
Standards of Beauty and Intelligence	55
Standards for the Differentiation of Several Indian Groups	55
Methods of Sitting	55
Personal Cleanliness	55
Girls' Puberty Ceremony	56
Infant Mortality	59

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

	Page
Introduced Diseases	59
Remedies	59
Mortuary Customs	60
Personal Names	61
Religious Life	61
Obtaining Power	62
Types of Shamans	63
Causes of Illness	64
Sickness Caused by Sorcery	65
Curing Accident Victims	66
Doctoring a Sick Person	68
Doctoring for a Rattlesnake Bite	69
Weather Control	70
Eclipse of the Sun	70
Sleeping Charm	70
Love Charm	71
Hunting Charm	71
Supernatural Helpers	71
Petroglyphs	72
Social Life	72
Headmen	72
Ownership of Gathering Places	73
Inheritance	73
Suicide	73
Status Terms	74
Transvestites	74
Warfare	74
Cursing	77
Ceremonies	77
Games and Gambling	77
Mythology	80
Appendix A. Washo Ethnogeographic Notes	82
Bibliography	86

PLATES

Plate 1 ---------- 88

a - Kitty Joaquin and daughter Gladys (in cradleboard) with unidentified missionary.
b - Kitty Joaquin and her daughter Gladys.
c - Lena Joaquin Calvin, Kitty Joaquin's sister.
d - Grant Servillicun, Kitty Joaquin's son.
e - (l. to r.) Gladys Mankins, Kitty Joaquin and Ike Northrup at Mata.

Page

Plate 2---------- 89
a - View of the village site of Matá with Honey Lake in the background.
b - (l. to r.) Kitty Joaquin, Gladys Mankins and Ike Northrup visiting the village site of Matá.
c - Small child sliding down the side of a granite boulder at Matá. This slide was used over a long enough period of time to create a slick vertical strip on the face of the stone. Kitty Joaquin was born in a native house beside this boulder, and as a child used this slide in her play.
d - Kitty Joaquin at Matá standing in the center of the house pit of the dance house built by her father, Joaquin, and Dick Wright, when Kitty was a small child.

Plate 3---------- 90
a - Kitty Joaquin pointing out to Gladys Mankins and Ike Northrup the bedrock mortar pits at Matá used by her mother when Kitty was a child.
b - The frame of a sweat house used by Kitty Joaquin for taking steam baths. Note the pile of stones which were heated so that water could be sprinkled on them to produce steam for the bath.
c - The notch in the Sierra which the Honey Lake Paiute call Kukwa^{g}ta, or "Wind Hole." This feature figures in their mythology, and the wind can be made to blow through here if one knows the proper phrase.
d - Ike Northrup and Gladys Mankins gathering atsátun^{a}, a plant used for stopping bleeding.

Plate 4---------- 91
a - Kitty Joaquin grinding acorns with a mano and metate. This is normally done with a pestle in a bedrock mortar but as she grew older Kitty found it to be less work to use the metate.
b - Kitty Joaquin's mano and metate.
c - Kitty Joaquin winnowing acorn meal to separate the coarse particles from the fine.
d - Kitty Joaquin with winnowing tray separating wild mustard seeds from their seed pods.

Plate 5---------- 92
a - Kitty Joaquin washing "wild potatoes" using the yuhta, or sieve.

b - A large, coiled basket made by Kitty Joaquin. This type of basket was popular in post-contact time as a laundry basket, and often was used by the white people.

c - Kitty Joaquin digging "wild potatoes" in the Last Chance Creek area of Plumas County a few miles west of Honey Lake in the Sierra.

d - Acorn flour being leached in a nest of pine needles covered with flour sacks. Note the cedar boughs through which the water is poured so as not to disturb the flour.

MAPS

Northeastern California Climatic Types----------facing page 4

Territory of the Honey Lake Paiute----------in pocket

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

INTRODUCTION

114

As archaeological investigations in the Honey Lake region of Lassen County, northeastern California, progressed (Fenenga and Riddell, 1949; Riddell, 1956; 1958) it became apparent that it was important to have an ethnogeography of the region in order to provide a base line for the archaeological interpretations. To obtain this information remnants of the indigenous Paiute band were visited intermittently over a period of several years. The results of these visits were a relatively complete ethnogeography of the territory of the Honey Lake Paiute and a fairly detailed account of the group's subsistance activities. In addition to this it was possible to get information on many other aspects of both their aboriginal and post-contact life.

115

Information concerning the ethnogeography of the Honey Lake Paiute primarily was obtained from Ike Northrup (Tabök... "Cottontail"), who was born about 1870 at the native camp of Kaaē pana wuina ("Rabbit trail coming down") at the north end of Secret Valley (see map, Territory of the Honey Lake Paiute).

Additional information and confirmation of Ike Northrup's data was obtained from Susy Buster who was born about 1860. Susy's mother was a Pit River woman who had been captured by Susy's father, a Honey Lake Paiute. Susy Buster, who also served as Stewart's informant (Stewart, 1939, p. 138), died at Susanville in 1951. Ike Northrup died in the same town two years later.

Most of the ethnographic information presented in this report was obtained from Kitty Joaquin with the aid of her daughter, Gladys Mankins, who acted as both interpreter and informant. Helen Joaquin, Kitty's sister, also contributed information at various times. Joaquin, who was the father of Kitty and Helen, was the last headman of the Honey Lake Paiute. He died in 1935 (Stewart, 1939, p. 138) and the two women in 1954.

122

The ethnogeographic data were obtained through a grant-in-aid by the Department of Anthropology, University of California, Berkeley, in the summer of 1951. My own funds were used to obtain a portion of the ethnographic notes given herein. Specimens collected are housed in the University of California Museum of Anthropology, Berkeley. Special thanks are here given to Dr. T. D. McCown, Department of Anthropology of the University of California, Berkeley, and to Professor

126

E. W. Gifford, late Director Emeritus of the Museum of Anthropology, University of California, Berkeley, for their generous support of this project.

A linguistic analysis of Honey Lake Paiute was not attempted, being outside the scope of the project. For a discussion of Paiute linguistics see Lamb, 1958. The orthography used in this report is as follows:

a, e, i, o, and u have their continental values
eh, ih, and uh are the short forms of the vowels
ö, ü - imperfect umlaut
' elevated is the glottal stop
All elevated letters are whispered
All other consonants are pronounced as in English
/ indicates the accent

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

Wadátkuht

THE WADÁTKUHT

The Honey Lake Paiute or Wadátkuht ("Wada eaters", after the seed of Suaeda depressa), as they call themselves, are an independent band of Northern Paiute living entirely in California. This band had its own chiefs; the last two were Kukwhi (Dick Wright) and Numunana ("Indian man"), also known as Joaquin. These men were contemporaries and apparently served jointly as headmen. Several earlier chiefs are listed by Stewart (1939, p. 138) and include No-jo-mud, Hozi-a and Adavugaya. Stewart equates Hozí-a with Ochio, the Kidütoka chief of Surprise Valley to the north of the Wadátkuht territory. Captain Dick, according to Stewart (ibid.), might be a Kamö man whose group immediately joins the Wadátkuht to the north and east. This Captain Dick is probably not to be confused with Dick Wright the Wadátkuht headman.

101 622

The Wadátkuht actually are composed of two groups of closely related people. The main group lived in Honey Lake Valley and the secondary group lived in Secret Valley just north of Honey Lake. Those living in Secret Valley additionally utilized the eastern half of Madeline Plains north of Secret Valley. Apparently they shared it with the Kamötkuht ("Jackrabbit eaters") with whom they were closely related and affiliated. A more detailed discussion of this joint use is presented in a section on "Boundaries and Population".

101

Not only were the Wadátkuht closely related to the Kamötkuht, but they were close relatives of the Kuyuitkuht of Pyramid Lake, Nevada. Except for living in different areas and having their own headmen the Wadátkuht and Kuyuitkuht might well be considered a single group. Genetic relationship to the Northeastern Maidu, Washo, Atsugewi, and Achomawi people also was considerable due to the fact that men often stole women (for wives) from, or lost women to these neighboring groups. Social intercourse between the Maidu and the Washo on the one hand, and the Wadátkuht on the other seems to have been of a much more friendly and cooperative nature than between the Wadátkuht and the Pit River people. Despite the apparently considerable foreign genetic inheritance of the Wadátkuht, not to mention certain cultural additions, the Wadátkuht strictly considered themselves as Paiute and maintained their strongest affiliations with their Paiute relatives. Linguistically there seems to be little difference between the Wadátkuht and the Kuyuitkuht, except possibly for the preferential use of occasional words.

[583] [648] [197]

Wadàtkuht

THE HOMELAND

133 Honey Lake Valley, in Northeastern California, lies
[131] immediately east of the northern extremity of the Sierra Nevada mountains, of which Diamond Mountain is the northern terminus. The valley takes its name from a large (64,000 acres), shallow (about 12 feet deep at maximum) playa lake
[137] whose surface elevation is 3,992 feet above sea level. The timbered Sierra contrasts markedly with the seemingly unending
[312] sagebrush terrain to the north and east. It is from the Sierra and its northern and western extensions that the supply of water for Honey Lake, and Eagle Lake to the northwest in Atsugewi territory, comes.

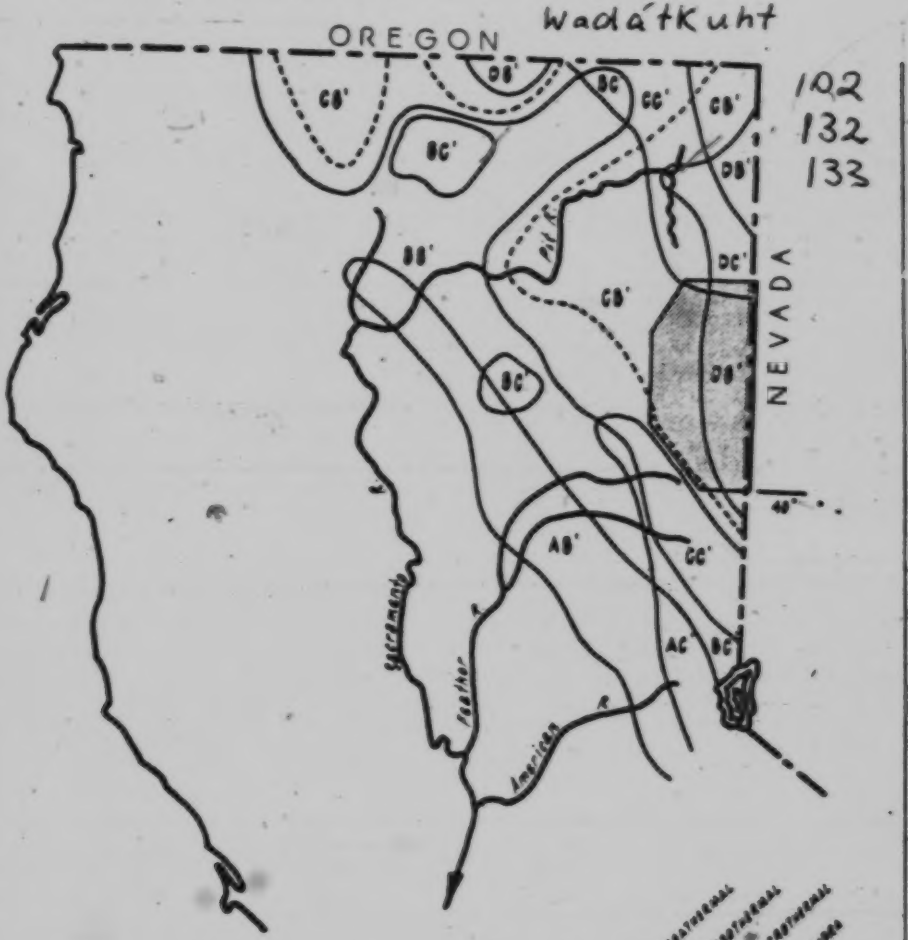
The northern and western sections of the Wadátkuht area
[137] are of a volcanic origin and constitute elements of the Modoc lava sheet. In the more elevated and watered areas of this vast sagebrush desert juniper trees are found growing. Susan River and Willow Creek constitute the major streams in the region, but there are numerous other smaller streams, many of an intermittent nature. Honey Lake is a remnant of the ancient Lahontan system, while Eagle Lake, Horse Lake and Madeline Plains were separate large bodies of water during Lahontan times. For the Wadátkuht people the Honey Lake area of their territory was of prime importance as it was at this lake, and on the numerous sloughs of Susan River, that water
[137] fowl and fish could be obtained in quantity. The east base
[262] (i.e., the west side of the lake) of the Sierra provided groves of oaks which yielded sufficient acorns to keep the Wadátkuht relatively secure from famine. The more arid regions produced the ever important jackrabbit while the higher, timbered
[136] regions yielded deer. Other large game animals captured besides the deer were elk, antelope, mountain sheep, and buffalo. The latter, however, appear to have been sufficientIy scarce to have been of slight importance. Both black and grizzly bears occurred in the territory but were apparently not too eagerly sought. Besides these various large mammals the Wadátkuht had a wide variety of smaller animals and birds which they utilized for food and/or clothing.

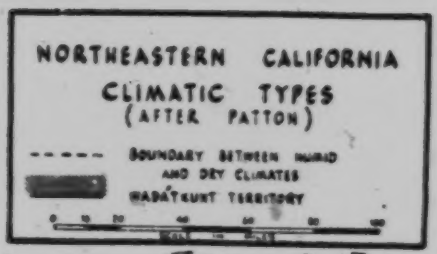
132 The climate of the Wadátkuht territory falls primarily into two types: a) subhumid; and b) semi-arid (see map, Northeastern California Climatic Types). The Wadátkuht were
[133] fortunate, however, to be able to utilize the mountainous
[221] regions to the south and to the west of their own territory.
[137] At certain times of the year they could make hunting and gathering forays into the mountain meadows and conifer timbered regions outside their recognized territory.

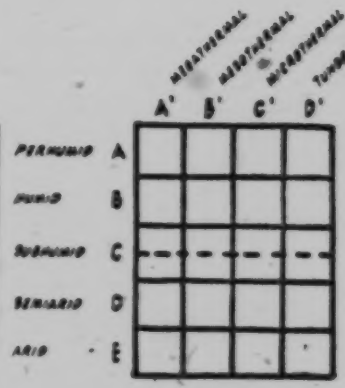
15: Riddell-E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

Wadátkuht

102
132
133







[Facing P. 4]

~~300~~ regions outside their recognized territory.

132 Winter temperatures can be extreme in the Honey Lake area with temperatures occasionally falling as low as -20°F in the vicinity of the winter villages of the Wadátkuht. Summer temperatures can exceed 100°F for short periods. Fields of snow often remain on the crest of the Sierra until June, occasionally until August, and snow can be heavy on the valley floor in the winter. Also in the winter Honey Lake Valley may be filled with a dense fog which will remain for several weeks. This same fog shrouded area in the summer, particularly around Honey Lake, may be subjected to choking, blinding dust storms of considerable magnitude. Despite this [137] seemingly harsh environment the Wadátkuht were very fortunate [133] to have groves of oak trees within their territory. They also were fortunate to have Honey Lake and the network of swamps and sloughs of Susan River which attracted myriads of waterfowl to nest and feed. The Wadátkuht environment could be harsh, but it could also be bountiful.

THE HISTORIC PERIOD

175 The date of first contact by Europeans with the Honey [174] Lake Paiute may never be known with any exactness, but it can be assumed that some knowledge of the whites had been obtained by the last quarter of the 18th century. The existence of the Spanish after their founding of the mission at what is now San Francisco in 1776 was certainly known to Indian groups even as remote as the Honey Lake Paiute. Visits by Europeans into the general region are recorded as first having occurred in 1829 when Peter Skene Ogden made a trip west from Salt Lake to northwestern Nevada in that year. In 1830 he traveled from the Columbia River to the Colorado River on a route which lay to the east of the Sierra Nevada. His exact route is not known but it may have been through Nevada rather than in California along the east margin of the Sierra Nevada (Elliott, 1920). There can be little doubt that activities such as his were soon known to all groups neighboring the areas of penetration. It is thus probable that the Honey Lake people had heard rumors and tales of the white people for many years before they actually saw them. In fact, the coming of the whites was "foreseen" by Sanesha wahits, an old shaman. He sang for four or five nights and told the Honey Lake people [787] that something was coming to their country, and that "something" was a white-skinned people. Because of this prediction the Wadátkuht were not too surprised to see the first white

Wadátkuht

people. The first group that they saw was composed of soldiers (sic), of whom they were afraid. [75]

At the end of 1843 and the beginning of 1844 Fremont made a reconnaissance trip from Oregon through Nevada and became the first recorded white man to visit Pyramid Lake (Fremont, 1846). His description of the region and the people is relatively detailed and his visit was surely known to the Honey Lake people since they are closely related neighbors of the Pyramid Lake Paiute. [101]

It was not until 1850, however, that there is any record of actual penetration of Honey Lake Valley by Europeans. In this year Peter Lassen made two trips to this large lake lying just east of the Sierra Nevada in what is now northeastern California. On his second trip he was accompanied by J. Goldsborough Bruff and a group of other men. Bruff was a trained topographer with a curiosity, an appreciation of what he observed and a keen ability for describing his experiences. It is unfortunate that on his trip to Honey Lake he did not have his topographic instruments with him and thus able to make accurate day-by-day locations. Because of the lack of proper instruments it is scarcely possible to trace the party's route with accuracy. His verbal descriptions and his pen and pencil sketches made on the trip, however, are of considerable historical value and interest.

Read and Gaines (1949) have attempted a reconstruction of Bruff's route to Honey Lake but it is not entirely satisfactory. As the party neared Honey Lake, however, their position is more readily apparent. They originally left Lassen's ranch on Deer Creek near its junction with the Sacramento River and proceeded up the creek to its headwaters. They then rode east to the headwaters of the Feather River on the Lassen Trail. They followed this trail north approximately to a point where it meets the Pit River and then apparently branched off toward the north and east to cross Big Valley in Achomawi territory. From Big Valley they seem to have gone to the general area of the present town of Alturas, Modoc County, and then proceeded in a south and east direction, eventually reaching Honey Lake. The "hieroglyphic defile" of which he speaks is a section of the upper reaches of Smoke Creek, just south of Observation Peak and east of Shinn Peak, between Wagontree and Sagebrush Springs. All along the way they saw abundant evidence of Indians, and occasionally the Indians themselves. However, they were generally hostile and Bruff nearly lost his life while exploring a volcanic cone. [114]

Wadátkuht

175 Arrows discharged at him and a friend from a distance of about 100 yards stuck the ground a few feet from them. Read and Gaines suggest that the volcanic cone was McDonald Peak, but the evidence is not entirely convincing. It can be assumed, however, that from about the time the party left this camp near the volcanic peak on September 30, 1850, they were in territory claimed by the Wadátkuht Paiute, having just left Achomawi territory. On October 2, 1850, the party camped on the north side of Shaffer Peak (Atsá kaduhkᵂ, "Red Mountain"), which has an elevation of 5,864 feet above sea level. They remained at this camp through the 3rd of October and on the following day went around the east side of the peak to descend into Honey Lake Valley. On the night of the 4th they camped on one of the branches of the Susan River (apparently in the vicinity of where the town of Standish is now located), and on the following day went a few miles to the northwest end of the lake where they stopped for lunch and rest. That morning before they left camp they were visited by an old man and a young man who were armed with bows and arrows. Bruff made a sketch of the old man as he sat near the fire (Read and Gaines, 1949, p. 553).

At their lunch stop at the northwest end of the lake, Bruff made a sketch of Honey Lake and the Hot Springs Mountains (ibid., pp. 545-555). In the afternoon the party left the Honey Lake Valley and entered the Sierra Nevada on their return to the Sacramento Valley.

In 1853, Isaac Roop came to Honey Lake Valley to establish himself as the valley's first permanent white resident. The present town of Susanville, where Roop claimed land, was eventually named after his daughter Susan (Fairfield, 1916). As Lassen's Trail fell into disrepute, emigrant movement slackened, but with the establishment of Noble's Road the movement of settlers into northern California again began to increase. The Noble Road, established in 1852, branched off the Lassen-Applegate Trail where the latter turned north in the Nevada desert. The Noble Road crossed the Smoke Creek Desert and passed through Honey Lake Valley. It reached the Sacramento River in the vicinity of the present city of Redding after passing by the north side of Lassen Peak.

175 648 The whites of Honey Lake Valley are reported to have made a treaty with the Paiutes (not just the local band but those of Pyramid Lake) (ibid., p. 82). Both sides observed the truce for several years and there was a friendly social

Wadatkuht

175
648

and economic intercourse between both peoples in which the Indians traded furs and game for clothing and other desirable objects. The Pit River Indians, however, were early recognized by the whites as being dangerous and provocative and the settlers were always on guard against their depredations. In fact, the whites went into the Pit River territory on a number of occasions in force to carry the fight to these Indians in retaliation for both real and imaginary abuses. It was inevitable, however, that the Paiutes, too, would become alienated from the settlers and launch a campaign of resistance to last for several decades. Warfare between the whites and the Paiutes consisted of intermittent raids on one another's holdings and establishments. The Indians were primarily interested in driving off or killing the settler's livestock to get food and riding horses. The whites, interested in maintaining their holdings, would raid Indian camps and villages (often at dawn) and kill as many men as they could and destroy all the provisions the Indians had. Probably one of the greatest threats to the peace of mind of the Honey Lake Valley settlers was the gathering together of the Paiutes at Pyramid Lake upon the reservation. Both in theory and in actuality this banding together of Paiutes provided the Indians with a relatively strong force of mounted warriors which, if not controlled, possibly could have wiped out the young settlement. For many years the white settlers of Honey Lake Valley lived in apprehension of Indian attacks.

> "In Honey Lake Valley the military defense was never permanent. When trouble with the Indians arose, troops were dispatched from the neighboring military posts of Fort Crook, Fort Bidwell, and Fort Churchill, Nevada. Sometimes military posts were established and patrols maintained over a period of several months, but Honey Lake Valley was always considered 'as in the field', its defenses operating only on an emergency basis. The protection of the area rested chiefly upon the settlers themselves" (Davis, n.d., p. 66).

> "As Indian hostility lessened in the vicinity of Honey Lake, military activity diminished. Patrols and scouts, however, were continued for many years" (ibid., p. 75).

> "But by 1880 the work of the military post was behind it. Cooperation and assimilation had replaced conflict and isolation. The struggle between native and new comer was over" (ibid., p. 80).

Wadátkuht

175
648
[464]

From about 1880 on the Honey Lake Paiute began increasingly to work as agricultural and domestic laborers for the white settlers, but pursued their old way of life in a modified form. The hunting and gathering cycles of pre-contact times was modified to include seasonal work on the ranches, primarily centered about haying. Many traditional camps and villages were abandoned due to a decrease in population and in order to take advantage of closer contact with particular ranchers from whom the Indians could receive certain benefits. A glimpse of this post-contact type of settlement pattern is given in a following section.

According to Kitty Joaquin the Maidu people were anxious to have peaceful relations with the white people and urged the Paiutes to follow the same policy. The Paiute people, however, distrusted and feared the white people (tai'bo'^{o}) who were coming into their country. They wanted to be rid of these strangers. The first (sic) group of white men were soldiers who camped in a draw low on the mountain slope between Litchfield and the Gibson ranch which is located several miles east of Litchfield. As there is a spring in that locality it was a good place to camp.

[312]

[177]

Kitty stated that the soldiers gave the Indians soap, flour, canned milk, tomato sauce, clothes and shoes. The Indians used the soap to make soup and put the muskmelons into the earth oven to cook. Kitty could not help but laugh as she told of the unsatisfactory results of both these experiments.

A short time after the white people came to Honey Lake Valley a band of Wadátkuht people, including Joaquin (Kitty's father), was on a hunting trip to Eagle Lake (Kitty stated on another occasion that they had gone to the lake to escape the soldiers). A group of soldiers, augmented by a number of Maidu men, were also in the vicinity. Hog-die Jim (Kwiduhm muhtsuad^{a}..."Feces to wipe"), Joaquin's uncle, was afraid that the soldiers and the Maidu would attack the Wadátkuht camp so advised Joaquin and the others to move their camp. Joaquin, however, felt that there was no real danger so was not willing to move camp. Hog-die Jim then took the dried meat, a rabbit skin blanket and all the horses and left.

The soldiers and the Maidu attacked Joaquin's camp and killed everyone except a baby in a cradle board, two women who jumped into the lake and swam to safety, a half-grown girl, and Joaquin. Joaquin, too, jumped into the lake to

escape, but while in the water he was shot through the body by a soldier, John Mulroney. Killed at this time was Joaquin's brother. Joaquin escaped and was cared for by the others who had gotten away. For the remainder of his long life Joaquin felt bitterness toward the whites and the Maidu. 175 648.

Upon another occasion soldiers captured two Paiute men at a place on Susan River called Wutsono ihd (called this because of the whirlpool found there). This place is now called Soldier Bridge and is about one mile west of Litchfield where the old highway used to cross the river. The relatives never learned what happened to these two men as they were never seen again.

Incidences such as those just related provide testimony from the Indians that contact between the settlers and the Indians was not always peaceful. The Indians coveted the settlers' livestock and other possessions, and the whites wanted the Indians' homeland.

BOUNDARIES AND POPULATION

The boundaries between native groups, both in California and the Great Basin, can seldom be regarded as we regard our own well-defined political boundaries. If one is able to get precise boundary locations from informants of one group he will usually find that these boundaries do not always coincide with those accepted by a neighboring group. The boundary lines given in this work of necessity must be somewhat arbitrary. Decisions for the location of the Wadátkuht boundaries are based on several factors. The names and locations of Wadátkuht camps and villages are of prime importance in deciding whether a certain area belongs to the Wadátkuht or to some other group. It was on just such evidence, a village name, that I have placed the Horse Lake area into Wadátkuht territory. In doing this I find that I am in agreement with Merriam (1926) but not with Kniffen (1928). In all fairness, however, it must be stated that the Pit River people regularly visited Horse Lake, which agrees with Kniffen's statement. Another criterion for my locations of Wadátkuht boundaries is the statement of my informants who were able to precisely differentiate between their territory and that of their neighbors. Accepting these statements uncritically, however, involves an element of danger because an informant occasionally would dogmatically state that some area or physiographic feature belonged to his group, yet be unable to substantiate 13 114 115

Wadátkuht

131 his claim. For example, one Wadátkuht informant said re-
114 peatedly that the Susanville area belonged to them, yet she
115 could not give any camp or village names within the area. Maidu informants, however, gave the names and locations of a number of Maidu villages in that area. On another occasion a Washo informant stated that the Washo territory extended as far north as Susanville, yet could not give the names or locations of any Washo villages in that area despite the fact that he did know the region south of Doyle. Similar conflicting statements were recorded from various informants. so one cannot always rely upon what an informant claims for the territory of his particular group; instead one must rely upon names and locations known by the informant.

In most cases the informants were sincere when they gave what they considered to be the boundaries of their group's territory. But it seemed to be a rather common occurrence for an informant to consider as his group's territory those areas of his neighbor's in which the first group made hunting and gathering forays. In drawing the boundary lines for the Wadátkuht an attempt was made to avoid these pitfalls. I did not include those peripheral areas periodically visited by the Wadátkuht and for which they had no camp or village names and for which they could provide no names for the physiographic features. I have tried, however, to note the use of these areas by the Wadátkuht.

131 The eastern boundary of the Wadátkuht territory can best be placed on, or in close proximity to the California-Nevada state line. The eastern neighbors, thus, would be their relatives, the Kuyuitkuht. The southern tip of the Wadátkuht territory extends to Doyle where Washo territory begins. Proceeding northwest of Doyle along the crest of the Sierra the boundary extends to the vicinity of Thompson Peak where it turns directly north. Although some groups of Wadátkuht crossed the summit, or crest of the Sierra into Dixie Valley, Plumas County, to gather products growing there they did not claim this area because it was only used for relatively short periods of time. They called it TasuP, meaning "Wild game place". This region can be considered to be an area of mutual use by both the Washo and the Wadátkuht, and possibly by the Maidu. Gladys Mankins said that it belonged to the Washo.

At Thompson Peak the boundary line runs north to Horse Lake with the Mountain Maidu territory lying to the west as far north as Antelope Ridge a few miles northeast of Susanville. North of Antelope Ridge the Pit River people are the

131

western neighbors of the Wadátkuht. From Horse Lake the boundary line proceeds northeasterly to McDonald Peak and then east to the state line. The Kamötkuht are the northern neighbors and relatives of the Wadátkuht.

In essence, the boundary locations presented here agree with those given by Stewart (1939). The disagreements are primarily ones of greater refinement here of the territorial boundary lines. I give all of the Honey Lake peninsula and the lower reaches of Long Valley Creek north of Doyle to the Wadátkuht, while Stewart assigns this region to the Washo. It is true that this area was somewhat used by the Washo, but my information rather clearly indicates that this region belongs to the Wadátkuht.

Stewart states that the tasiget tuviwarai ("in between dwellers") were to the east of the Wadátkuht (ibid., p. 138), but my informants stated a number of times that the region east of Honey Lake and the state line was uninhabited and that the first people to be encountered to the east were the Kuyuitkuht. The most easterly Wadátkuht village was located almost at the present state line. When closely pressed, however, Susy Buster seemed to recall the "in between dwellers" but could give no details of them. [361]

It is without hesitation that I assign most of Secret Valley to the Wadátkuht, although I have no information concerning the area west of Secret Valley in the vicinity of Snow Storm Creek and Petes Valley. It seems more or less arbitrary which group should be assigned to this latter region, the Atsugewi or the Wadátkuht. At the present state of knowledge I am inclined to agree with Merriam (1926) and consider this region as belonging to the Wadátkuht, particularly since they have been allotted Horse Lake by both Merriam and myself.

To the north of Secret Valley is Madeline Plains, the eastern half of which was utilized by the Wadátkuht. The western half belongs to the Pit River people. The Wadátkuht western boundary, from Horse Lake to McDonald Peak, is in agreement with that presented by Merriam (ibid.). Stewart agrees with both Merriam and Kniffen apparently without realizing that they are not in agreement (Stewart, 1939, p.137). Stewart, however, gives this as the western boundary for the Kamötkuht, whereas I am inclined to credit it to the Wadátkuht. Actually, both ways may be correct for as Stewart says, "...the Kamö band was allotted that territory which others did not claim" (ibid.).

Wadátkuht

claim" (ibid.). Apparently the Wadátkuht shared the eastern half of Madeline Plains with the Kamötkuht. The Wadátkuht admit only to having used this area for periodic hunting and gathering. They said that it was too cold to have any winter villages there. It seems likely that the Kamötkuht may have felt the same way about this area. The Kamötkuht appear to have been rather close friends, and often relatives, of the Secret Valley Wadátkuht, thus a boundary would have slight significance to either group. At the present stage of information it seems proper to represent a boundary line between Secret Valley and Madeline Plains as a broken line to indicate that little or no boundary was recognized by the Paiute people utilizing both areas. The eastern half of Madeline Plains will be considered to be a region of mutual utilization by both the Kamötkuht and the Secret Valley Wadátkuht. Large archaeological sites in Madeline Plains indicate considerable occupation in some pre-contact time. These sites need not represent winter villages, however.

McDonald Peak seems to be an outstanding boundary marker between the Pit River people and the Paiute. Ike Northrup even told of Clark's Valley and Blue Lake, which are about eighteen miles northeast of McDonald Peak, being jointly used by Paiute and Pit River people. However, McDonald Peak can certainly stand as a major pivot for the Paiute-Pit River boundary. The use of Clark's Valley and Blue Lake by some Wadátkuht appears to be the exception rather than the rule. It seems worthwhile to mention, however, that Ike stated that Red Rock, about ten miles east of McDonald Peak, was as far as the Pit River people came.

A population estimate is rather difficult to make for the Honey Lake Paiute but an estimate of 200 persons made by Gladys Mankins would appear to be about as close a guess as can now be made. My informants gave me a complete census of the two groups of Wadátkuht as of circa 1880-1890, at least far as their memory served them. The Honey Lake group had somewhat more than 30 persons living at the village of Matá. The Secret Valley group had about the same number living together in one of their villages at this same time. Assuming that possibly as many as 25 more individuals were living elsewhere in the Wadátkuht territory at this same time we have a total of nearly 100 Wadátkuht Paiute living circa 1880-1890. This number may be slightly excessive but is probably not too much out of line. Since introduced disease, warfare and accident claimed a great number of Wadátkuht victims it does not seem incorrect to suggest that the aboriginal Wadátkuht

Wadátkuht

population was approximately 200 persons. This number could be considered to be a conservative estimate in the light of the expectable decrease in population after contact. An example can be given to show how quickly the Wadátkuht population dropped. A group was camped at Horse Lake and was doing considerable gambling with gunpowder as stakes. Toward morning the players became careless and were handing the powder back and forth across the fire when the powder suddenly ignited and blew the camp up killing fourteen individuals. These people were not included in any of the village lists given me by my informants. Few if any names were given me of those people who died in the early epidemics of smallpox and other such diseases. It would seem, therefore, that an estimate of approximately 200 Wadátkuht Paiute is approximately correct for the aboriginal population of this group. 161 [177]

PHYSIOGRAPHIC FEATURES

The following is a listing of the names and a description of the physiographic features within, and occasionally bordering the homeland of the Honey Lake Paiute. It is surprising to note that some of the major features had no names, or at least could not be remembered by the informants. For example, Susan River had no name despite the fact that it is the major stream in the Wadátkuht territory. The same is true for some of the other streams, although some creeks do have names. 103 133

1. Wago' yamos[a] ("Timber Bend"). Two physiographic features are given this designation; one is the section of the Sierra between Thompson Peak and Diamond Mountain. The other is the section of the Sierra about six miles south of Doyle, in the vicinity of Crystal and Adams Peaks. The feature south of Doyle is not in Paiute territory but in Washo country. It is clearly visible from Doyle, however. These two features derived their name from the fact that at both places the timbered Sierra makes a slight bend.

Situated near the base of the Thompson Peak - Diamond Mountain feature is the Mountain Maidu village of Witai im (archaeological site Las-59). This historic Maidu village is called Wago' yamos[a] by the Paiute because of its proximity to the bend in the mountain range.

2. Koda tawaka (the exact meaning was not given, but it refers to an untimbered, manzanita covered slope). Worley Mountain situated about 12 miles northwest of Susanville is [137]

Wadá tkuht

103 133 given this name. This feature is not in Paiute territory but is probably on the Mountain Maidu-Atsugewi boundary. Worley Mountain is plainly visible from Honey Lake Valley and was probably visited on occasional hunting trips, particularly since nearby Eagle Lake was visited for hunting and gathering purposes.

3. Guha kaive ("Guha Mountain"). Bald Mountain several miles west of Honey Lake has this name because of the guha [137] (Mentzelia sp.) growing there. This small, treeless range of rounded hills has a growth of bitterbrush, grass and sage covering it. Its origin is documented by a Wadatkuht myth.

4. T' kwanguhd ("Tower"). This name refers to Thompson Peak which has a tower-like rock formation in association.

5. Padotsa dawakuhd ("Bubbling Hole"). This spring is [546] located on the hillside behind (south) of the Bird Flat schoolhouse. The school is approximately a mile west of Herlong Junction on Highway 395.

6. Pasia novi ("Bald Eagle House"). An old pine tree beside Highway 395 a distance of 5.4 miles southeast of Milford was given this name because of a pair of bald eagles who made their nest in it many years ago. When Ike Northrup was a young man he went by this tree with Joaquin who told him about the nesting birds in the tree and the name for it. The eagles had long since ceased nesting there by that time so Ike never saw them. The tree is still standing but it was killed in the summer of 1950 by a brush fire.

7. Numu wunud^{a} ("Indian Stand Up"). This name was given to a conical rocky hill about four miles northwest of Doyle (T25N/R16E/Sec. 3). This hill received its name as a consequence of a fight between some Pit River and Paiute [726] men. The fight started at Doyle with the Paiutes attempting to escape to this hill. The Paiutes, with the Pit River men in pursuit, gained the sanctuary of this hill and began to roll boulders down on the Pit River men. A Pit River man was killed during the fighting and was stood up by the Paiutes who did it "to be onery". The death of this one man was enough to stop the fighting; "Maybe the headman killed, rest run away".

8. Mogup^{á} kudak^{a} ("Sharp Mountain"). The range of mountains just east of Doyle is given this name because of its rather jagged appearance.

Wadátkuht

9. Moa mutsakian^{o} ("Rough Point") (moav^{a} - "rough"). This rocky point is about five miles northeast of Doyle and may be considered a northern extension of the previous feature. Rough Point is located in T25N/R17-18E and got its name from the rough granitic rock of which this feature is composed.

10. Babáktud ("Big Mountain"). The large mountain a few miles southeast of Flannigan, Nevada, is given this name. Neither this feature nor the following one is considered to be in Wadátkuht territory, but are said to be in an uninhabited region rarely visited due to the scarcity of water. Archaeological sites recorded at several places in this general region testify that the area was not always unoccupied.

11. Kaibak^{u} mutsakian^{o} ("No Wet Point", i.e., "Dry Point"). This is a range of mountains a few miles northeast of Flannigan, Nevada. This feature, as with the preceding one, is said to be in an uninhabited region. The name for this feature gives the reason for the lack of occupation.

12. Tusí katu' ("Bunch Grass Mountain"). Hot Springs Mountain east of Honey Lake bears this name.

13. Hunuhduhuhp ("Brush Canyon"). The flat at the western base of Hot Springs Mountain was given this name. The Wadátkuht had a camp on this flat but the informants could not recall its name, or if it had one.

14. Paí dupid^{a} ("Rocks to Bottom"). This is the name given the rock formation on the west face of Hot Springs Mountain. The nearly vertical rock faces of this feature have a pyramidal shape. A snow slide here before contact times killed a herd of deer which was utilized by the Paiute people.

15. Tuhu' ta ("Wildcat Hole"). This point of land which has distinct Lake Lahontan wave-cut terraces on its slopes is located slightly more than two miles north of Wendel. Wildcats are said to have inhabited the caves in the rocks on this point. The track of the Southern Pacific railroad goes around the base of this point.

16. Tukwí mutsakian^{o} ("Burned Rock Point"). This name is given to a sort of lava shelf, or tableland, partially surrounded by low cliffs, or rimrock. This feature is located about two miles northwest of Tuhu' ta and apparently got its name from the lava rock. The Southern Pacific

103
133

passes but a short distance from this feature in T29N/R15E.

17. Páhino mutsakian° ("Limestone Rock Point"). This point, which exhibits wave cut terraces from ancient Lake Lahontan, is but a short distance west of the Gibson ranch. Highway 395 passes several hundred yards south of this feature. It got its name from the rocks that are covered with calcareous tufa from the waters of Lake Lahontan.

18. Atsa kaduhk" ("Red Mountain"). Shaffer Peak and its integral domes and peaks, including the peak just north of Litchfield and the dome north of the Gibson ranch, are given this name. The latter, however, is said to have had a name of its own but is now forgotten. The south side of this dome, or rounded peak, was a favored area for gathering atsá seeds (probably Sophia sonnei) for food. (The Gibson ranch is about two miles east of Litchfield on Highway 395).

19. Tubisha muha ("Red Adobe Moon"). This feature was so named because of the color of the soil there and because this saddle-shaped pass resembles the moon when it is in its crescent phase. This low pass lies between Honey Lake Valley and Secret Valley and is utilized by both Highway 395 and the Southern Pacific. The area is located in T30N/R15E.

20. Wahahu ("Hay Flow"). Smoke Creek was given this name because the aquatic plants appear to flow downstream as they undulate in the current. Smoke Creek rises on the east side of Shinn Peaks and flows into Nevada.

21. Pakwí patutspuh ("Fish Splash"). Rush Creek, about five miles south of Smoke Creek, was given this name because of the fish that jumped in this stream. As with Smoke Creek, Rush Creek also flows into Nevada.

22. Pasö katuduh ("Willow Set"; "set", in this sense, means "place", or that something is "situated"). This is the name for Mud Spring, or Bull Flat as it was later called.

23. Tubihsha nönа ("Red Adobe Set"). Mud Flat was given this name because of the color of the mud in this playa lake. The lake bottom is covered by a blanket of wild sunflowers after the water dries up each year. This made it a favorite place for the Wadátkuht to collect sunflower seeds. This feature is situated at the south side of Secret Valley and is bisected by Highway 395.

[222]

Wadátkuht

24. Nadu' pikwa ("Rocky"). Shinn Peaks at the north end of Secret Valley are given this name. 103 133

25. Sawa nõna ("Brush Set"). Secret Valley is given this name. Susy Buster stated that both the Wadátkuht and the Kamõtkuht used this area. It is true that the villages in Secret Valley had some Kamõtkuht people in them, but the villages were Wadátkuht. It must be kept in mind that the Secret Valley Wadátkuht and the Kamõtkuht were apparently quite neighborly. [648]

26. Sawá kudak^{w} ("Sagebrush Mountain"). This mountain, Snowstorm Mountain, is located about five miles north of Karlo in T32N/R14E.

27. Hudzí kudak^{w} ("Sagehen Mountain"). This low sage-covered hill is about four miles east of Karlo and one mile east of Highway 395 in T31N/R15E.

28. Suhngavi ("Cottonwood"). Stoney Creek, a tributary of Secret Creek, has this name. Stoney Creek is about five miles east of Karlo.

29. Masaida patsóna ("Watercress(?) Spring"). This spring is about one and a half miles north of Karlo and a short distance north of the archaeological site Las-7, also known as the Karlo site. This particular spring was not visited with my informant but is probably located in Section 5 or 6 of T31N/R15E.

30. Saga' patsóna ("Willow Spring"). This is a spring at the Shinn ranch (in T33N/R16E) where hunting parties went for deer and groundhogs (marmots) in the spring. This feature was not visited with my informant so the exact location was not recorded. [224]

31. Atsa' tukatud ("Red Dome"). This is the name for Red Rock (a mountain or hill) near (in T35N/R15E) the Red Rock post office on the northeastern side of Madeline Valley. A more exact location for this feature was not obtained since it was not visited with my informant.

32. Saib ("Tule"). Cold Springs, located about three miles north of Red Rock in T36N/R15E, bears this name because of the tules growing there. Both this feature and the previous one might properly be said to be in Kamotkuht territory, however, the Wadátkuht had access to them as if their own. My [137]

103 133 informant, Ike Northrup, did not specify whether these features belonged in the territory of one group or the other.

33. Tukudak^{W} ("Rock Peak"). This feature (elevation 5,053 feet) is a rocky mass or knob appearing on the southeast slope of Sawá kudak^{W}. It is about two or three miles west of the site of the former Secret Valley C. C. C. camp which was located just north of the road to Karlo where it turns west from Highway 395.

34. Saib patsóna ("Tule Spring", called "Tule Patch" in English by the informant). This feature is a spring on the west edge of Highway 395 a short distance before the summit as one leaves Secret Valley going north to Madeline Plains. At the present time water piped from the spring provides a watering stop for travelers. The location of this spring is in T33N/R15E and seemingly in the NW¼ of Section 28. [312] The Wadátkuht did not have any sort of camp at this spring but just used it for a watering stop.

35. Musitzi (meaning was not known by informant). Musitzi is the name for Madeline Plains as well as the name for a small hill south of Cold Springs (see Item 32 above). The precise location of this small hill was not obtained as it was not visited with my informant. Only the eastern half of Madeline Plains belonged to the Paiute as the western half belonged to the Pit River people.

[361] The Wadátkuht had no winter villages in Madeline Plains because of the increased elevation and severity of the winter [224] months as compared to Honey Lake Valley and Secret Valley. In the fall, however, rabbits and deer were hunted here. And it seems likely that the eastern (Paiute) portion of Madeline [172] Plains was shared by the Wadátkuht and the Kamötkuht. Evidence in the form of extensive archaeological sites indicate that this region was occupied in ancient times.

36. Pówhanun^{O} ("To Scrape Hair From a Hide"). This feature is a range of mountains about five miles east of Horse Lake and several miles west of Spanish Springs in T33N/R14E.

37. Pínaktud ("Between Two Mountains"). This mountain, Spanish Springs Peak, is located between Shinn Peaks and [224] Observation Peaks in T33N/R15E. It is of particular significance because deer were hunted here.

Wadátkuht

39. Wamutsakia (Wapi, "Juniper"; Mutsakian^{o}, "Point"). This feature, located in T33N/R15E, is a spur, or northern extension of Pinaktud (Item 37 above). 133 103

40. Toka kudzu' ni' ("Black Peak"). This is the name for Observation Peak, a mountain where the Paiute hunted deer but not antelope. The Pit River people did not come here to hunt. [224]

41. Yapúwhai katud ("Sitting-on-the-back Mountain"). Dill Butte located about five miles east of Ravendale on the valley floor was given this name because it is sitting alone on the flat desert.

42. Nada sudu (Meaning not known). Fox Spring at the north base of Observation Peak has this Paiute name. It was not possible to visit this feature with the informant, but it is said to be located west of Horn's ranch and that two white men, George and Tip Marr lived at this spring at one time.

43. Kusai banú muhd ("Muddy Lake"). This is the name given Horse Lake and the informant indicated that many tules grew around the shores of this body of shallow water. The Wadátkuht village of ^{k}Tavi wanud was located on the north end of the lake. [137] [361]

44. Wada banú muhd ("Wada Lake"; wada is the name for Suaeda depressa). Honey Lake has this name, apparently from the fact that certain areas about the lake support a considerable growth of this plant from which the Wadátkuht were named. The Maidu name for this lake is T'Tám mom donihm. [137] [101]

45. Kukwa^{p}ta ("Wind Hole"). A gap in the Sierra directly opposite (southwest) Herlong Junction on Highway 395 (Plate 3c) was given this name because a person could make the wind blow through it if he knew the right words. This feature is located in T26N/R15E. [789]

46. Huní pui (The name for an unspecified edible root). This is the name for an unspecified place at Eagle Lake where the Huni pui root was dug. The Wadátkuht informants could give no name for Eagle Lake and did not regard the lake as being inside their territory despite the fact that it was visited for the purposes of hunting and gathering. [262]

47. Paguts tuduh tawágan ("Buffalo Wallow"). This term refers to a depression dug by buffalo living in the Honey [136]

Wadátkuht

133 Lake region prior to 1830. The exact location of this feature
103 has not as yet been obtained but it is located on, or near
[136] the shore of Honey Lake between Milford and Doyle. A buffalo trail is said to have left Honey Lake Valley and gone south through a gap in the Sierra, thus taking these large animals into Maidu or Washo territory.

48. Wutsono ihd ("Whirlpool"). This name is given to Soldier Bridge which is located about 3/4 miles west of Litchfield at a place where the bridge on the old highway crossed Susan River (T29N/R14, on the line between Sections 15
[148] and 16). U. S. soldiers in the early contact period captured two Paiute men here and evidently dispatched them as the relatives never saw the men again. Wutsono ihd received its name from a whirlpool which is said to have occurred at that place in the river.

49. Wogokab ("Timbered"). The Sierra range on the southwest side of Honey Lake Valley is given this name.

[226] 50. Ak' wuhg^{o} ("Sucker"). Long Valley Creek has this
[251] name. This creek was an important source for suckers which were caught in large numbers and dried for winter use by the Wadatkuht and occasionally by the neighboring Washo and Maidu. Joaquin was born in Long Valley.

51. Kasawihnaid ("Takes His Pants Off"). This is the name given Parker Creek, a creek which flows into Baxter Creek and ultimately into Honey Lake. (For a further account of this name see the village named the same in a following section.)

VILLAGES AND CAMPS

361 Specific and detailed information concerning habitation
[182] sites of the Wadátkuht was particularly difficult to obtain.
[177] The primary reason for this is the fact that the strictly aboriginal pattern was disrupted circa 1850 and replaced by a modified habitation pattern which is discussed in a following section. Although new camps and villages sprang up to conform to the dictates of the pioneer ranches and their locations, a number of the old camps and villages were still
361 occupied, at least to a certain extent. It is also to be
174 suspected that occasionally a new habitation was located upon an ancient or archaeological site, thus making the picture even more complex. This interdigitation of patterns and lack

Wadátkuht

361 of strict temporal control does not allow for the reconstruct
[174] of the Wadátkuht habitation pattern for any specific time in the past. It has been possible, however, to get a moderately clear picture of Wadátkuht life from just pre-1850 to about 1925.

It must be kept in mind that but a few of the following villages and camps were occupied by Wadátkuht groups at the same time. Most, and possibly all habitation sites were only
[221] occupied seasonally. The Wadátkuht, similar to the other Great Basin people, made seasonal rounds of hunting and gathering. These people would, however, usually return "home" for the winter. A "permanent" or winter village is termed nogat by the Wadátkuht. The village of Mata is the only village so termed by my informants, although other winter villages may by definition be given this term.

It has been difficult to decide which of the following named habitation sites were villages and which were camps. Except in a few clear-cut cases the differentiation is not
[114] apparent. For the purposes of this ethnogeographic study the terms "village" and "camp" are considered to be synonomous unless otherwise noted.

103 The names for habitation sites, like those for the physiographic featues, appear to be primarily descriptive. Some names are descriptive of some action that takes place, or had taken place. One thing of importance to be kept in mind concerning names for habitation sites is that a specific name given may not necessarily apply to a single, well delimited camp or village. A section of a stream a mile or more in length may have but a single name but contain a number of distinct archaeological sites, some of which must be considered as historic due to the occurrence of contact artifacts. The informants themselves confirm this situation by occasionally giving a name that applies to a generalized habitation area rather than to a specific localized site. The following Wadátkuht habitation sites are given with pertinent data for each.

103 1. Kasawihnaid ("Takes His Pants Off"). This village
361 site is located on the south side of Highway 395 where it crosses Parker Creek (T28N/R13E/SE¼ of NW¼ of Section 15). The name for this village is recent, that is, after contact times because it refers to the action of the white bachelor who had his house there. This pioneer man on occasion would remove his trousers and attempt to catch the Paiute girls

Wadátkuht

103 picking chokecherries nearby. The informants reported that
361 he was never successful.

[172] This site was an occasional winter village for Joaquin and his group of Wadátkuht composed primarily of his own family. Aboriginal occupation is indicated by chipped stone projectile points, flake knives of stone, thermal fractured stones and similar evidence. This village site has the archaeological designation of Las-34.

Parker Creek, which flows by the site, apparently has the same name as the village. In the vicinity of the village and along the creek chokecherry bushes grow abundantly, thus an important source for chokecherries for the Wadátkuht.

2. Wiuhpa woiyuad[a] ("Oak Tree Row"). This camp is located about 1½ miles south of Buntingville among pine and oak trees (T28N/R13E/Sec. 23). The Wadátkuht gathered acorns here and the bedrock mortars in the area attest to the same use of the area in earlier times. In more recent times a group of Maidu lived in this area until about 1930 which seemingly demonstrates a modification in the aboriginal occupation pattern.

3. Wiuhpa mutsakian[o] ("Oak Tree Point"). This camp, as with Wiuhpa woiyuad[a], was situated among pines and oaks where the Wadátkuht could take advantage of the acorns. It got its name from the fact that a timbered spur, or point of land, extends eastward toward the shores of Honey Lake (T27N/R14E/Sec. 8).

A family of Pit River Indians lived here circa 1910 to parallel the occupation of Wiuhpa woiyuad[a] by some Maidu people. It would seem by these two examples that observance of inter-tribal boundaries ceased shortly after the arrival of the settlers.

4. Sawa katud[a] ("Sagebrush Set"). This village near the mouth of Baxter Creek was inhabited by the Wadatkuht
[172] until after contact times. As indicated by the name this village is in a sagebrush region and marks the site of an archaeological habitation area as shown by the numerous stone artifacts recovered from here over the years by local collectors. The culture deposit of this site (with the archaeological designation of Las-93), however, is shallow. The site is located in T28N/R14E/SW¼ of NW¼ of Sec. 17.

Wadátkuht

103
361
[162]
[592]

5. Matá ("Metate") (Plate 1). This winter village was the most important village for the Honey Lake Valley Wadátkuht. It was here that the two contemporary headmen, Joaquin and Dick Wright, lived. Circa 1870 this village consisted of at least six separate "camps" (native houses) with a total population of approximately 34 people. Each household was made up of a single family, usually consisting of a man and his wife (or wives), their children, and in some cases the children's grandparents.

[312]
[343]
[171]

This village site is rather extensive as it reaches from the timber into sage desert for about ½ mile. The main water source, a spring, and the bedrock mortar were located at the edge of the timber with an earth-covered "sweat" (i.e., ceremonial) house (tipugon) nearby (Plate 1-d). This house was built by Dick Wright and Joaquin and would appear to be a Maidu influence.

[857]

Matá is located approximately ½ mile east of Milford. At the northern end of the village area a large granite boulder protrudes from the ground. It was upon this boulder that small children would slide with the result that the polished area may still be observed (Plate 1-c). Kitty Joaquin was born in a native house beside this boulder.

[172]

Recently a forest and brush fire swept the village area with the result that a very large number of stone projectile points, knives, scrapers, and similar specimens were picked up by local collectors. This village was apparently quite important even in ancient times. The archaeological designation for this site is Las-29 (T27N/R14E/ portions of Sections 25, 35, and 36).

[622]

6. Sohud[a] ("Willow Creek"). The headman of this camp at Doyle was Washo Jack, a Paiute man with a Washo wife. This camp appears to be unimportant and may have been nothing more than a family camp. It was extant circa 1900, but how much earlier it was occupied is not known. The precise location was not obtained, but Ike Northrup suggested that it was but a short distance west of Doyle. The territory south of Doyle belongs to the Washo who had a village approximately one mile to the south near the home of the late Harry Wilson, a Washo shaman. The Washo name for this latter village is Mehltútumi wadaiyo, meaning "Shady Place".

The archaeological site Las-83, immediately south of Doyle, appears not to have been the village of Sohud[a] as

Wadátkuht

103 361 Ike Northrup visited the site with the author but knew nothing concerning its occupation.

7. Pagúshuhad ("Warm Spring"). This most eastern Wadátkuht winter village receives its name from a spring of warm water that pours out from the base of a series of spire-shaped rocks. It is said that east of this village there were no camps or villages until one approaches Pyramid [312] Lake. Lack of water is given as the reason for this region being unpopulated. This village is a desert village, being some 10 or 15 miles east of the timbered Sierra. It is located at the High Rock ranch east of Honey Lake and just west of the Nevada state line. The archaeological designation for this site is Las-88 (T29N/R17E/Sec. 36).

[412] Pagúshuhad was a winter village for Joaquin and his band of Wadátkuht. Informants report that there is a bedrock metate at this village site.

8. Ishuhpa ("Wolf Water"). This winter village was so-named because the spring here was a favorite place for wolves to obtain water. It is located about five miles northwest of Pagúshuhad, and similarly, has considerable archaeological evidence in the form of stone artifacts which have been recovered from the surface. The archaeological designation for Ishuhpa is Las-46 (T28N/R16E/SE¼ of Sec. 18).

9. Pam^{u} ("Hot Springs"). This name is given for both the hot springs at Amedee and at Wendel. The Amedee site has the archaeological designation of Las-99, the Wendel site, Las-28. Both of them were winter villages, although Ike Northrup said that the people could not remain at the Amedee Hot Springs in wet weather, or when the snow was melting, because the surrounding flat country became too muddy. They had to move to high ground about one mile to the east. This probably meant that the archaeological cave site, Las-90, approximately one mile east of Amedee was used when the area about the hot springs became too muddy.

10. Numúta ("Indian Hole"). Both Tommy Tucker Cave, Las-1 (Fenenga and Riddell, 1949; Riddell, 1956), and Amedee Cave, Las-90, were given this name. It would seem that any cave utilized by these people might be given this same name. Amedee Cave was used by Kitty Joaquin when she was a small [172] girl. She and her family (Joaquin's group, primarily) camped there upon occasion. Recent archaeological excavation in this cave by the author has revealed numerous manos and

Wadatkuht

103
361
[172]

metates, as well as a number of chipped stone projectile points. Tommy Tucker Cave, on the other hand, was not used as a habitation site in recent times. Joaquin had warned Kitty and the other children not to enter the cave, nor did he do so himself as far as Kitty ever knew. Excavation of this cave produced only one mano and no metates, a decided contrast to Amedee Cave, Tommy Tucker Cave yielded numerous shell beads and ornaments, sandals of twisted sagebrush bark, a large number of game counters used in gambling, bone tools and ornaments, basketry fragments and numerous other articles. The upper levels of both caves must be considered to be quite recent, particularly since both are recognized by living informants and one was said to have been occupied. Metal objects occurred on or near the surface of both caves, a fact which tends to substantiate some use and/or occupation in post-contact times.

11. (Name forgotten by informants). During some winters a village was maintained on the flat below and north of Tommy Tucker Cave. The flat was called Hunuhduhuhp ("Brush Canyon"). This was a favorable place because there usually was not much snow. Archaeological sites on this flat include Las-2 and Las-18.

12. Pahodö duhak[a] ("Sand Creek"). This camp site is situated just east of Viewland and Highway 395 in a sort of sand dune and sagebrush area (T30N/R15E/ center of Sec. 34). Very little information could be obtained concerning this camp which may have, upon occasion, served as a winter village for the Secret Valley Wadátkuht. A burial was excavated at, or near this site circa 1930 when an irrigation canal was dug.

A Maidu village on the south bank of Sand Slough was located just west of the Susanville Municipal Airport at Johnstonville. The Wadátkuht called this village Pahodö duhak[a], also. It was a historic site and cemetery with no evidence available as to the length of occupation there.

[172]

13. Tupí' twaba ("Rock Under Water", i.e., a spring under the rocks). This name applies to the archaeological sites Las-15, Las-45 and Las-91, apparently. These archaeological sites (T29N/R15-16E/ Secs. 13, 14, and 24 of R15E, and Sec. 19 and 20 of R16E) belong, in part, to the late archaeological period as demonstrated by the recovery of clam-shell disc beads, dentalia shells and glass beads. Evidence of ancient habitation is in the form of a burial with beads ascribably to the Early Lovelock Period dated between 3000 and 4000 years ago.

Wadátkuht

103
361
[787]
[776]

The spring is located at the archaeological site Las-91, and it is at this spring that certain persons would see "water babies". This village site is located slightly more than a mile north of Wendel and was used by Joaquin's band.

14. Ak' wuhg° tukuhn ("Place Where Suckers are Eaten"). This seems to be a general term for camping places along Long Valley Creek (the creek is called Ak' wuhg°, "Sucker"). The archaeological sites Las-33, Las-80, Las-81 and Las-82 T26N/R16E) probably are some of the sites to which the informants had reference. These sites are in sandy areas near, or on bluffs overlooking the creek. When the suckers ran each year in the creek they were caught in great numbers and dried for winter use.

[226]
[251]

No precise village locations could be obtained, apparently due to the fact that the informants do not always think in terms of a specific site, but rather in terms of areas within which they might camp more or less indiscriminately.

15. Kidü dawaka ("Groundhog's Place"). Kitty Joaquin said this name applied to the place where she had her home before her death. She seemed to be the only individual, however, who was familiar with this name as applied to this place. This site is on the Janesville Grade and about one mile above (south) Kasawihnaid. The archaeological designation for it is Las-73 (T28N/R13E/ corner of Secs. 15-16 and 21-22). There are several bedrock mortars in the granite boulders at the site which would indicate that the site had had previous occupation. It is situated among pines, cedars and oaks, and is near a mountain meadow through which Parker Creek flows.

[412]

16. Akú kaive ("Sunflower Mountain"). Susy Buster said that the village at Fort Sage had this name. No other information concerning this village was obtainable, except that Wintun Miller, an Indian, lived there and kept buffalo in a corral made of brush. This Washo man seems to have an air of mystery about him and the informants spoke of the fact that there were a number of tales concerning him, but they did not know any of them. In fact, Kitty Joaquin never knew him, so he must have died before her time. He is said to have kept the buffalo to trade to the Paiutes, both the Wadátkuht and Kuyuitkuht. Wintun Miller is an enigma.

[231]
[417]

Fort Sage was located where the present town of Herlong is now located, on the flats some distance southeast of Honey Lake.

Wadátkuht

103
361

17. kTávi wanud ("Fir Tree Basin"). The informants said the name meant "Cedar Basin", however, the name for cedar is pawap[1], that for juniper is wap[1], and for fir is ktavi. This village was located at the north end of Horse Lake, the remains of which are presumably represented by the archaeological site Las-13. The village took its name from a cedar (sic) tree which was growing in a sort of basin where the village was located. The region about Horse Lake is a juniper/sage environment so a cedar tree would be exceptional in that region. Susy Buster gave the name for this village and additionally stated that the lake belonged to the Wadátku)

[172]

Judging from the archaeological remains the village here must have been of considerable importance, and/or of long occupation. Numerous artifacts and at least one burial have been recovered from this site.

18. Sigu patsóna ("Sagebrush Spring"). This was probably the major village for the Secret Valley Wadátkuht, and was Ike Northrup's home village. His father, Nunu' kai (nunu', "snake"; kai, "no"), was a shaman and was headman for the Secret Valley Wadátkuht. The village was occupied until around 1900 and the houses were of native construction. One of these houses burned one winter with a complete loss of personal property. It was Ike Northrup's house and he lost his bow and arrows, rabbit skin blankets, some moccasins and other gear.

[439]

Sam, or Nunu' kai, raised potatoes at this village for sale to the store in Janesville operated by Jim McClelland. He would trade the potatoes for food.

The archaeological designation for this village is Las-104 (T31N/R15E/Sec. 1). The site is among low sandy ridges about one mile east of where the county road turns west off Highway 395 to go to Karlo. There is a spring and a tall poplar tree at the site.

Although this important winter village may be classed as a nogat, a primary winter village, as is Matá at Milford, there were several other sites which substituted for this winter village. When a winter was too cold the Secret Valley group moved to Honey Lake Valley in the vicinity of Gibson's ranch several miles east of Litchfield. Another winter village was located about one mile west of Sigu patsóna on a sandy ridge overlooking a large meadow. This village, however, seems to have been a recent post-contact village

Wadátkuht

103
361

and is discussed in a following section.

19. Pamaha woiyuad[a] ("Wiregrass Patch"). This is a temporary hunting camp at Spanish Springs, in the hills between Secret Valley and Madeline Plains. Hunters would camp here in the fall for about five days. This site has the archaeological designation of Las-106.

20. Papát son[a] ("Springs"). This is a camp at some springs at the west base of Observation Peak where the Madeline ranch is now located. It was not visited with the informant so a precise location was not obtained.

21. Kamö pana wuina ("Rabbit Trail Coming Down"). This is the village at which Ike Northrup was born and is located at the north end of Secret Valley about one mile north of the Secret ranch at a point where Highway 395 leaves the valley and starts toward the summit. An archaeological site, Las-20, has been recorded several hundred yards northwest of this village site (T32N/R15E/SE¼ofSE¼ of Sec. 26).

22. (Name forgotten). As noted in item 18 above the village one-half mile northeast of the Gibson ranch (T29N/R15E of Sec. 7) which is two miles east of Litchfield was a major winter village for the Secret Valley Wadátkuht. Before the Gibson family took up the present ranch the native village's headman was Sani zha, Rawhide Henry's father. Sani zha later in life lived at Matá.

After the establishment of the Gibson ranch the Secret Valley group would occasionally spend severe winters here. When the opportunity afforded itself they would work for the Gibsons.

It must be stressed that all, or nearly all, of the preceding described habitation sites were occupied within the memory of the informants, thus need not necessarily represent the aboriginal Wadátkuht habitation pattern. The additional evidence, however, indicates pre-contact occupation for most of these sites. Often the verbal testimony of the informants is substantiated by archaeological evidence. It can be assumed with considerable certainty that the above described habitation sites include a majority of the more important aboriginal Wadátkuht village and camp locations, at least for that period of time just before contact with the white settlers.

Wadátkuht

POST-CONTACT HABITATION SITES

Ranching by pioneer settlers caused the Indians to modify their habitual camp and settlement pattern, with the abandonment of old villages and camps and the establishment of new ones due to several factors. Two factors were the desire of the Paiute to establish camps near the ranches of the pioneers for whom they worked, and to remove themselves from land being farmed, heavily grazed or otherwise utilized by the newcomers. Since these recent village and camp sites had no names, or at least none were remembered by the informants, it seems valid to assume that these habitation sites were not traditional. However, in some instances these new camps seem to have been fortuitously established on archaeological sites. 361 [177]

The justification for mentioning these post-contact habitation sites is that native type houses and other elements of aboriginal life continued in these camps and villages until about 1920. Before 1920 many individuals living at them had experienced a number of years of purely aboriginal life. Of these post-contact, unnamed camps and villages only the location of the more prominent ones was obtained. [182]

1. The camp near Hostetter's ranch was occupied after 1870 and continued seasonally until 1900, or later. This camp, which was located a short distance north of the Hostetter house (in T28N/R13E/center of Sec. 1), got its water from another ranch house a short distance west. It was at this camp that Joaquin's "uncle", Kwiduhm muhtsu uhd[a] ("Feces to Wipe"), or Hog-die Jim, died. He was buried about one mile east of the camp near the west end of the former irrigation flume which was put in subsequent to his death. [312] [551]

The late Zeb Johnston and his brother Bert Hostetter came to the ranch as children circa 1872 and remember the Indian camps near their place and recalled them using lemon-shaped gambling stones in the hand game (Culin, 1907, p. 293). These stones are commonly found archaeologically in the Honey Lake Valley region, and additionally were used ethnographically in the Madeline Plains area as gambling stones. The Wadátkuht informants, incidentally, did not recognize these stones and did not use them in the hand game. The Pit River people, however, apparently did use these lemon-shaped stones in the ethnographic period, but as hunting charms. They apparently held the stone against their bow with [525] [172] [224]

Wadátkuht

361 [224] their bow hand as they shot their arrows (personal communication with Dr. Louis Payen of Sacramento).

2. Sometimes the Indians camped about a quarter of a mile west of the Hostetter ranch house at the archaeological site Las-107, rather than at the camp just noted above. This is an example of continued use of an ancient site, or at least a re-occupation.

3. One of the more important post-contact villages was the one located on the Jim McClelland ranch on the north side of Honey Lake (T29N/R15E). Archaeological sites in the area demonstrate its native use in pre-contact times. Modern use probably began circa 1870 and continued until approximately 1920. There is no record of an occupation continuum from aboriginal times, however. Kitty Joaquin's mother died at this camp and was buried beneath a lone juniper tree about a quarter mile south of the ranch house. As a blessing, or for good luck, relatives of the woman would throw coins and beads at the tree as they passed by.

[881] 4. During haying season Joaquin's group used to camp at Will Dill's ranch near Seven Bridges in the delta of Susan River a short distance from the north shore of Honey Lake. It was at this camp that Kitty Joaquin went through her puberty ceremony. She ran five miles to the hill behind Litchfield and returned each day during her ceremony.

361 464 [221] The camp at the Dill Ranch, like that at McClelland's place seems to have been seasonally occupied to provide a labor force for the various ranchers. The Indians, during the post-contact period until approximately the early 1920's substituted seasonal ranch work for their aboriginal seasonal rounds of hunting and gathering. The pattern remained much the same but working for wages tended to replace hunting and gathering activities.

361 5. The Secret Valley group had a winter village on the sandy ridge a short distance east of the meadows bordering Secret Creek in the vicinity of the junction of the Karlo road and Highway 395. This sandy ridge extends from just south of this junction to about one mile north, to the vicinity of the present Secret ranch. The Secret Valley Wadátkuht used to camp all along this ridge with apparently no specific spot preferred. By camping here they were handily located for work on the McKessick ranch, with their labors being primarily spent on haying.

Wadátkuht

Rye grass from the adjacent meadows provided thatching for the native houses constructed at this village. Except for the major winter village of Sigu patsóna situated about one mile east, and the occasional winter village at the Gibson ranch in Honey Lake Valley, this was the only other winter village noted for the Secret Valley group. It can be assumed that if one village was occupied the others were not. 361 [824] [342]

The foregoing village locations are probably but a portion of the strictly post-contact habitation sites utilized by the Wadátkuht, although they are probably the major ones. Numerous other camp and village sites were used in the post-contact period, however, these were traditional, named sites.

SUBSISTENCE

The Wadátkuht had a subsistence economy that was, as might be expected, similar to the California-Great Basin pattern. That is, the people had to move about in their territory to utilize all of the plant and animal foods that presented themselves in the various seasons. There seemed to be no strict group or private ownership of oak trees, seed producing areas, or good hunting areas by the Wadátkuht. It seemed to be a case of first come first served with the family getting there first expecting to have no competition unless they invited others to join them. The Wadátkuht often invited the Maidu to share in the acorn harvests in the acorn-rich belt of timber between Buntingville and Milford. Also, when the suckers ran in Long Valley Creek Washo people were allowed to catch and dry fish along with the Wadátkuht families. Another example of inter-tribal cooperation is that of the Secret Valley Wadátkuht who went on joint rabbit drives with their neighboring Pit River friends. In addition, the Kidütkuht of Surprise Valley, Modoc County, sometimes made hunting and gathering trips into Madeline Plains where both the Kamötkuht and the Wadátkuht would hunt and gather. Also the Wadátkuht sometimes went to Pyramid Lake to fish while at other times the Kuyuitkuht of Pyramid Lake came to Honey Lake Valley for acorns. However, foreign groups did not enter another group's territory without an invitation or permission unless they were prepared for hostility. 22 [171] [423] 22 648

Starvation among the Wadátkuht seems to have been only among those families too improvident to secure and store an adequate food supply for the winter. The hungry households that worked diligently collecting food during the other three 22 185 735

Wadátkuht

22 185 735 seasons usually were prepared during the winter months to feed themselves adequately. We thus have the real life enactment of the fable of the grasshopper and the ant, except that in this case the grasshopper did not get taken in and fed. Those households having an adequate winter supply of 22 476 735 food, when visited by their hungry fellow camp members, remarked to the hungry visitors how poor and hungry they, too, were. They also told them that the prospects of getting any fresh meat were dim because they had holes in their moccasins and could not go hunting in the snow. When it became obvious to the hungry visitors that they were not going to get any [252] food they returned home as hungry as they came. However, just as soon as the hungry people left and were out of hear- [262] ing, the provident family prepared a meal by quietly grinding [264] acorns into flour which was ultimately mixed with sunflower seed flour and cooked as a mush. This was usually eaten with dried deer meat. The preparation of the meal often occurred very late at night, at a time when hungry neighbors were asleep and could not hear the preparations for the meal.

735 476 Harsh treatment to hungry neighbors, such as has just been related, apparently fell upon those individuals or families too lazy to provide for themselves. Those who lost their food supply through no fault of their own, or those people dependent upon their relatives (e.g., old parents and children) were given more consideration than those whose hunger stemmed from laziness.

222 The following is a listing, by season, of the resources obtained from the Wadátkuht environment. This listing is not exhaustive but gives a reasonably complete account of the subsistence activities of the Wadátkuht Paiute.

[133] It should again be pointed out that the Wadátkuht were exceptionally fortunate to have within their territory a [262] portion of the Sierra Nevada mountains. It was from this portion of their habitat that they obtained quantities of acorns, a food item which tended to make their existence more secure than that of their more desert oriented relatives. [251] Acorns could be stored for two or even three years, thus insuring against famine. There was, however, danger of the acorn crop being frozen by an early frost before they had been gathered, dried and stored. In addition to the all-important acorn the Wadátkuht had numerous varieties of plants with which they were familiar and from which they could gather quantities of seeds, berries and roots. Unfortunately, it was not always possible for the author to make a full

Wadátkuht

identification of the various plants. 222

In the spring suckers were caught in numbers as they swam up Long Valley Creek to spawn. These fish were caught in nets, often by torchlight at night. After being caught the fish were laid out on the surrounding sagebrush and allowed to dry in the sun. During the spring the eggs of such birds as geese, ducks, pelicans, quail and others were gathered and eaten. The favorite place to collect waterfowl eggs was in the region where Susan River flows into Honey Lake. At about the time that the suckers were running in Long Valley Creek the Wadátkuht would gather padus[a] (a plant said to be similar to wild chive), a'wuhk'koni' ("wild onion") and kwidu'pa' (a small round, black root" wherever they occurred. The tops of padus[a], which had a white blossom and looked like chives, were eaten. A favorite place for this plant to grow was under willows along streams. [226] [251] [262]

It was not until summer, however, that the products of the land became more plentiful after the cold winter months. The following are summer products. The small yellow seeds of the guha (Mentzelia sp.) were beaten into a conical burden basket with a seed beater when the seeds became ripe. The favorite place for gathering these small seeds was on the southern exposure of Bald Mountain (Guha kaive). These seeds, however, were gathered wherever else they grew abundantly. Kitty Joaquin told of gathering five alfalfa seed bags full of unwinnowed guha seeds from the south slopes of Bald Mountain. [252]

After collecting guha it was time to gather atsá seeds, which grew best on Gibson Mountain (the hill behind the Gibson ranch) east of Litchfield. Gibson Mountain is a portion of Shaffer Peak (called Atsá kaduhk[w]). The seeds of atsá are rusty red in color and are about the same size as the guha seeds. Atsá is probably tansymustard (Sophia sp.)

Wada (Suaeda depressa) seeds (from which this Paiute group got its name) were gathered after atsá had been harvested. Wada was most abundant in the vicinity of Amadee on the east side of Honey Lake. These small black seeds are about the size of guha seeds and were stored in smoke-tanned buckskin bags made of two hides sewn together. [101] [251] [415]

The atsá, the guha and the wada seeds were gathered in the same manner and were prepared similarly. The seeds were

Wadá·tkuht

222 winnowed to remove foreign material, then reduced to a flour with a mano and metate and made into a soup. Flour from the atsá seeds could be mixed with snow in the winter to make "ice cream".

In the summer currants, called pokop'shia (Ribes sp.), were picked near Standish. In mid-summer red raspberries (Rubus sp.), called atsá pui, were gathered on Parker Creek and behind the 42 ranch (between Milford and Buntingville). Raspberries were eaten fresh or were dried for winter use.

About the beginning of August, before sunflower seeds were harvested, yapa and moa roots were dug in the Last Chance Creek area in Plumas County. Dixie Valley, in that area, is called TasuP ("Wild Game Spot") because it was a good place to hunt deer. Although the Wadátkuht went there to gather roots and presumably to hunt the region belonged to the Washo according to Gladys Mankins.

222 252 The moa bulbs (unidentified), after having been unearthed with a digging stick and washed in a basket sieve, called yuhtá, were put in a large pile in a preheated pit lined with flat stones. Hot stones from a second fire were put on top of the bulbs and covered with oak leaves or fir branches. The oven was opened "after several days". The bulbs were removed from the oven and mashed with the hands and made into patties which were dried in the sun. A flat stick was used to turn the patties over as they dried.

222 [251] [415] [482] The Joaquin family remained in the Last Chance area for about a month each summer gathering roots and drying the patties. At the end of this time the patties were loaded into conical burden baskets, called túma, and carried back to the main winter camp of Matá at Milford.

[252] While in the vicinity of Last Chance and Indian Creeks in Plumas County wild rhubarb was gathered at about the same time as yapa (possibly Carum sp.) and moa. This plant was eaten raw but was not too well liked because it was too sour.

[413] [251] [252] Seeds of two kinds of sunflower, pákuh and aki, were gathered after wada was harvested. A seed beater, called tsiku, was used to knock off the heads of the sunflowers into a burden basket. The heads were taken home and beaten in order to knock out the seeds. The seeds were stored away to be hulled and ground as needed. The ground seeds produced a flour, called aki, which was eaten without further preparation, or could be cooked into a mush.

Wadátkuht

222
[251] Seeds of the sunflower were parched oftentimes before being stored away. Parching, called sagá, is differentiated from heating seeds somewhat like popcorn, an action termed kutsí kwu'^{t}. Flour from these seeds was considered to be more a dessert than a staple. An important place for gathering sunflower seeds, particularly for the Secret Valley Wadátkuht, was at Mud Flat (Tubisha nõna).

Chokecherries, called ta'shabui ("deep-red chokecherry"), were picked before going to gather pine nuts. The chokecherries were prepared by being pitted in a sieve. This was [252] done by rubbing the flesh of the chokecherries through the interstices of the basket leaving the pits in the basket. This action was called tudá kwid^{a}. The mashed chokecherries were made into patties and dried for winter use. When the patties were soaked in water "they become fresh, they taste good". A favorite place for obtaining chokecherries was along Parker Creek near the village of Kasawihnaid.

Elderberries, called hubú, were gathered at the village of Wiuhpa woiyuad^{a}, or at least in this vicinity, when they became ripe in the late summer or early fall. The berries [251] were gathered by picking the complete stem, or bunch, then drying them that way. An energetic person might pick the berries from the stem.

Late in the summer nishu (apparently Mormon crickets) and kúa (locusts), when they occurred in great numbers, were gathered for food. Good places to collect nishu were Secret Valley and in the vicinity of Doyle. They were collected by being scraped into a container with the hands, or by being picked from sagebrush where they would be clustered in great numbers. The gathering had to be done early in the morning before the insects became warm and active. After they had been gathered a pit would be dug into the ground and a fire [252] built in the pit. When the fire was reduced to a quantity of hot coals the insects were dumped into the pit and immediately covered with earth. From time to time they were [251] sampled to see if they were done. When cooked the insects uncovered and removed from the pit and laid in the sun to get perfectly dry. After drying they were sacked for future use. Before they were eaten, however, their heads and legs were [252] pulled off and discarded. The body was ground into a flour with a mano and metate and eaten dry, or made into a soup which had a flavor somewhat like that of dried deer meat. (Deer meat also could be ground into a flour coarser than [263] acorn flour and made into soup.) Flour made from nishu could be salted to taste when eaten.

Wadátkuht

222 Kúa were caught and their legs torn off immediately and then prepared in the same manner as nishu. The kúa were caught wherever they were found in sufficient quantities and were simply picked from the brush, apparently while cold and inactive in the morning.

[224] Yapa and hunípui roots were dug in June or July in the vicinity of Eagle Lake. While in the area the Wadátkuht hunted ducks and deer. Excursions were made to Eagle Lake despite the fact that it lay outside their recognized territory.

Also utilized for food were píshta (wild plum) and tsanab[1] (a round fruit similar to the wild plum). These were gathered in the late summer wherever they were available in quantity.

272 Pleasant hot drinks were made from dútu (Mormon tea) and from tatsí tun'[a] (peppermint). These plants were dried and boiled to make a tea. The informants knew of no use for the manzanita berries.

222 After the sunflower seeds and the chokecherries were harvested the Wadátkuht would go after pine nuts (tubá mai, "pine nut go") in the vicinity of Virginia City, Nevada. By this time it was in the fall of the year. The pine nuts were gathered as quickly as possible so that the people could return home in time to gather acorns. A single family might gather about ten sacks of pine nuts in a season. The informants did not make it clear whether the Wadátkuht made this [177] trip for pine nuts before contact times or not. Since the distance is well over 100 miles one might guess that not until the introduction of the horse did the Wadátkuht utilize the pine nut to the extent indicated by the informants.

[252] Wild rose berries (tsiá bui) were eaten fresh when ripe and are said to "taste like persimmons".

The most important single food plant product in the [137] Wadátkuht territory was the acorn. The two major places for gathering acorns were in the timbered belt of oaks and pines between Buntingville and Milford and were called Wiuhpa woiyuad[a] and Wiuhpa mutsakian[o]. Acorns often could be gathered [251] in large enough quantities some years to last for two or three years. Excess acorns were stored in a pit dug into the ground and lined with oak leaves, pine needles, and similar material. The pit was covered over and the acorns were dug

Wadátkuht

222 [251] up when they were needed. Usually when they were dug up they were easier to crack as they had swollen.

Both "Sour-dock" and "Pig Weed" were eaten as greens. An aquatic plant called masaidup (possibly watercress) was also eaten fresh.

227 Bone fish hooks were used and were called túta·n. Kitty Joaquin could not recall what they looked like but said that "some old men still make them for use in Pyramid Lake". It seems probable that she had reference to bone gorge hooks.

An "A" frame type dip net was used for catching fish from a tule balsa on Honey Lake and its sloughs.

The informants did not say that they used conical fish traps but they had seen ones of willow used by a few Paiute people around Pyramid Lake. Fisherman were called hakaigiad.

226 Both Long Valley Creek and the sloughs in the delta of Susan River were considered to be good places to fish. Types of fish caught include a sucker (ak'wugh^{o}), a small "trout" (pakwi), large trout (agai), and catfish (not native), (musungít pakwi, "whisker trout").

262 Birds eaten by the Wadátkuht include the small blue heron (wasá), the white swan (wohít), the Canadian honker (nagút), ducks (pohú), avocets (kuti kuti) and blackbirds (pakoduhpa).
[223] Pelican, duck and geese eggs were gathered in the swampy region near the mouth of the Susan River.

Small mammals eaten by the Wadátkuht include the porcupine (mohú or tsagúd), Golden-mantled squirrel (tabá), chipmunk (woda'), wild cat (tuhu), badger (huna), and marmot (kidú). Several types of rabbits, especially the jackrabbit, were of considerable importance to the Wadátkuht.

224 Rabbit drives were usually made in the fall and winter. A long net held up by a series of sticks was used for this purpose. A number of people would drive the rabbits into the net while several men watched the net. When a rabbit hit the net he became enmeshed because the net fell on him. The men tending the net killed the rabbits and hung them by their heads from a belt around their waists.

Rabbits were attracted to the hunter who made a "kissing" sound with his lips. This sound was similar to that made by

Wadátkuht

224 a baby rabbit in distress and caused grown rabbits to investigate the trouble.

Deer were hunted wherever they could be found but the informants named a number of specific places where deer were [103] hunted. Those places named were Observation Peak (Toka kudzu'ni'), Cold Springs (Saib), McDonald Peak (Tunaí katud), the spring at the Shinn ranch (Saga patsóna), a section of Madeline Plains, at the High Rock ranch (Pagushuhad), and at Hot Springs Mountain (Tusí katu').

The favored times for hunting deer were during the fall and the winter. One method of taking deer was by means of a fire surround (kopida) in which the hunters would contract their circle to bunch the deer for slaughter. Another method was for the hunter to strike antlers together (pusa' inya') to attract bucks who tended to be curious of the sound. Deer were also attracted to the hunter by cried like a fawn in trouble. The hunter made these similated cries of distress with his voice, not merely with his lips.

In butchering a deer the legs were cut from the body at the joints after the animal had been skinned. The informants did not say whether the deer was hung up for skinning and butchering, or whether it was left upon the ground. In any case the lower leg bones and hooves were left with the hide. The head was skinned out and the skin of the head not detached [177] from the remainder of the hide. The back strap was stripped from the back of the carcass, and to avoid bad luck, care was taken not to cut it. After the back strap was taken off the sinew was removed and then the vertebral column could be cut, [262] but not before the sinew was removed. The vertebrae were eventually torn apart and "eaten", presumably after being roasted.

[192] Skinning the carcass was called tusik^{ya}, and was done with a knife called numutusikyan ("people skinner"). To [412] break a bone that had been roasted on hot coals to remove the marrow was tuhuk^{a}. The soft loin was taken out separately [262] and given to the children to eat, and the remaining better [251] meat was made into jerky. Ribs with meat attached were hung to dry to be boiled in the winter. The ribs were gnawed clean [237] and then used, if so desired, as knives for scraping hair [192] from hides. To gnaw meat from bones was called kutsi'wi', [264] from the word si'wi', to gnaw. It was common practice of the Wadátkuht to gnaw all bones to get as much from them as possible.

Wadátkuht

281 [412] To tan a hide was called tusungóiya, and to scrape the hair from a hide was called puwhan^{a}. A draw knife (modern) and a deer rib scraper have the same name, púwhanan^{u}.

224 [283] Secret Valley was one of the places in which antelope were hunted. All of the families would gather together and each family would manufacture a rope of sagebrush bark which would be tied to the rope made by the other families. The long rope was strung from piles of brush and stones placed in a circle about one-half mile (in diameter?). The brush formed a reasonably solid fence. The rope had strips of sagebrush bark hanging down from it and when the antelope got near the fence the people would jerk the rope and shake the fence to scare the animals back away from it.

The hunt was usually undertaken in March when the ground was wet and the antelope became easily tired. The frightened animals became tired after going around the circular enclosure two or three times. As soon as they were tired they were stoned and clubbed and then caught and their necks broken. Bows and arrows were not used as the antelope got so tired they would lie down and even the children could kill them.

[756] [789] The night before the antelope drive the doctor, or shaman would sing a song that would cause the antelope to lose their sense. The following day the people would simply go out and drive them into the corral.

[136] Buffalo (paguts) were taken with the bow and arrow but were so strong that often numerous arrows had to be shot into them before they fell. These animals were scarce and were exterminated in the Wadátkuht territory circa 1830 (Riddell, 1952, pp. 168-169).

Hunters were called tuwhawoigia.

222 263 Some of the products used by the Wadátkuht had to be obtained from outside their territory. Joaquin is said to have gotten salt (ong av^{i}) at Gerlach, Nevada, in Kamõtkuht territory. It was "dug from the ground" and had to be ground on a metate before it could be used. The Wadátkuht also traded with neighboring Paiute to obtain papus^{i}, a small black root used for food. It was gathered near Yerington or Smith Valley, Nevada, and was prepared in the same manner as sunflower seeds. Another root, tunuí^{yu}, was traded from the people living in Dixie Valley in Lassen County. The Wadátkuht call these Pit River people Tunuí^{yu}tkuht.

439 262

Wadatkuht

222 The buckberry (wiápui, "iron seed", Elaegnus sp.) was enjoyed by the Wadátkuht but does not grow in their territory. These berries had to be gotten to the east about Gerlach, [439] Winnemucca and Yerington, Nevada. They were undoubtedly obtained through trade and visits to the areas in which they grew.

The buckberry was good to eat fresh and "tastes like fresh huckleberries". One person held the limb of the bush [251] down while another person beat the berries off into a basket. The berries were dried and stored to be used as needed. [252] Dried berries were boiled for about fifteen minutes and then strained through a basket sieve to remove the seeds.

MATERIAL CULTURE

342 Habitations. The relatively permanent, or winter type of house was the conical, tule covered structure called kani. Susy Buster said that no excavation was made for this house but Kitty Joaquin and Gladys Mankins said that a pit about one foot deep was excavated. Whether a pit was dug or not was probably left up to individual preference. The ground plan was circular and ranged from ten to fifteen feet in diameter. Vertical willow poles (Susy Buster said juniper poles were used) were sunk into the ground in a circle, and at the rim of the excavation. The willow poles were about ten feet long and were lashed to a hoop of willow at their upper extremities. The willow hoop was about eighteen inches in diameter and served as the smoke hole. The vertical uprights standing in a circle had, of course, to be bent inward to be lashed to the ring. Several, Susy Buster said three, horizontal elements of willow encircled the vertical, or rather upright elements to give additional stability to the house. The structure was then covered with tule matting (not mentioned by Susy Buster) and then with shingled frames of tules. These frames, called sikwat, consisted of two poles about eighteen inches apart with tules attached to a depth (thickness) of about six inches. These frames of tules were put on in such a way that they provided a shingled pattern. That is to say, both the frames and the underlying tule mats were first attached to the bottom of the house. The dirt from the excavation was banked around the outside of the house and brush piled all around the house for a windbreak and fuel supply for the winter. A ditch also was dug around the house to carry away rain water and melting snow.

Wadatkuht

342 [462] The men cut, gathered and erected the framework of the house while the women gathered the material for the covering and, "because they were lighter" the women climbed upon the frame to adjust the covering. Houses of this type "never leaked", and were made in Honey Lake Valley up to about 1920. The framework of just such a house is illustrated by Merriam (1955), Pl. 25). For a description of the manufacture of such a house see Wheat (1959).

The summer house, called haba, had four corner posts, a flat roof, and walls composed of untrimmed willow branches, tules, and similar brush. The flat roof was covered with tule matting. This type of house was still in use around 1920 in the Honey Lake region and has been illustrated by Merriam for the Pyramid Lake Paiute (Merriam, Pl. 26b).

345 At the winter village of Matá at Milford a circular, semi-subterranean earth-covered "sweat" (i.e., ceremonial) house was erected by captains Dick Wright and Joaquin. Kitty Joaquin was a child at that time and remembered it being used for dances, although she said she never was allowed to go to these functions. She would lie outside and listen to the activities going on inside. She also stated that this type of earth-covered house. called tipugon ("earth camp"), was used long before the arrival of the white people into their region. However, she said that the only Wadátkuht earth-covered house she ever saw was at Matá. It seems quite likely that this winter structure is the central California type semi-subterranean earth-covered assembly house introduced to the Wadátkuht by the Mountain Maidu who also made such houses in their portion of the region. To support this is the fact that the excavated pit for the house at Matá is the only one known archaeologically or ethnographically for the Wadátkuht, or for the area claimed by them. Several such house pits, however, are recorded for the territory claimed by the Mountain Maidu.

[177]

342 [171] The concial bark house, apparently like those made by the Maidu, was occasionally used by the Wadátkuht, although Kitty Joaquin could not remember the name for this type of house. Her brother, Frank Joaquin, made and lived in such a house one time.

343 The Plains type sweat house was the only sweat house used by the Wadátkuht, and was called tupinabowgin. These houses were dome-shaped affairs with a willow frame with a diameter of from six to eight feet and a height of four to five feet.

343 Stones were heated outside and brought into the sweat house where water was sprinkled on them to produce steam. Presumably hides and/or tule matting were used as a covering for this type of structure. The frame of such a sweat house is shown in Plate 3-b.

In instances where tules were not available for house covering the Wadátkuht would use rye grass, especially in Secret Valley where tules were limited and rye grass more abundant. Tule-covered houses (type not specified by the informants) were called sainovi.

285 [177] Basketry. Kitty Joaquin made various types of basketry and would copy Maidu baskets if she happened to like them. Of the baskets in her possession only one had been made by by her. It was a large ovoid coiled laundry basket (Plate 5-b). Most of the other baskets had come from the Pyramid Lake area. Except for the Maidu influence it seems safe to say that the basket-making tradition of the Wadátkuht paralleled that of the Kuyuitkuht of Pyramid Lake.

[252] Chokecherries and other berries were crushed and strained through a basketry sieve called yuhtá, tsiku, or tsaiyun. The tsiku was properly a small, handled seed beater which was also used as a sieve. The yuhtá was a large sieve which had the same shape as twined winnowers, except for being constructed by the open twine method instead of close twine. The coiled, circular winnowing and parching tray was called tsamunt^{na}, being derived from the word munish, to turn over. The twined water bottle was called sioshá ("willow jug"), and the pine pitch with which it was covered was called tubá-sana. Gladys Mankins remarked how good the water tasted from these water bottles. The pitch gave the water a "peppery" taste.

The hopper basket used in conjunction with a mortar, so well known for the Pit River people, was called by the Wadátkuht tukádun ("to sit on something"), although they, the Paiute, did not use this type of basket. The conical, twined burden basket was called kawón.

[482] 352 177 The cradle board was called kwasúhup, or hup^{a}, (Plate 1-a). The hood for the cradle was called 'tsakono'^{o}', the bent frame at the head was tutásom, the tumpline was tainope (also heard as nanopé), to lace the cradle was túda. Kitty Joaquin's second son was carried in a Maidu type cradle of the "bling-shot" construction, i.e., one with a frame made from a forked

Wadátkuht

352
177 branch. The Paiute type frame was of bent willow at both the top and the bottom. The advantage of the Maidu type was that the mother could push the point of the frame (at the bottom of the cradle) into the ground to allow the cradle and baby to stand upright. The remainder of her children were carried in the Paiute type cradle. The Maidu cradle was made for her by an old Maidu woman who gave it to her as a gift.

285 The term for making a basket was tugwish; the term nutugwish^{kwa} meant "I'm going to hook", that is, "I'm going to make a basket". The beginning of a basket was called nabitsiatum, the foundation was waha'^{u}, and the peeled willow [413] splints used for the active element were piwung. The bone awl used in the manufacture of coiled baskets was known as witu. Terms to differentiate the technique of coiling from that of twining were not obtained and were unknown by Gladys Mankins, who, incidentally, did not make baskets.

283 Rope, Mats and Nets. Information concerning rope and its manufacture by the Wadátkuht was scanty as the informants had not seen or made much native rope, cordage or string. Most of the information was obtained from Susy Buster who [824] stated that rope was called tugáp, and that it was made from [237] a variety of materials including horse hair, sagebrush bark, tule, and buckskin (presumably she had reference to rawhide). Three-strand twisted hair rope was rare and one rope is said to have lasted one a lifetime. She also stated that horse hair rope, with respect to diameter, was slightly bigger [492] around than her thumb. These ropes were considered as a part [525] of a horseman's gear and since they were a fancy item they were in demand as stakes in gambling.

Sagebrush bark rope could be three strand braid and could be used for snares. This braided bark rope was also used in conjunction with the antelope hunt described in a preceding section. Three strand sagebrush rope was also made by twisting the fibers in a clockwise direction in the same manner that a hair rope is twisted. It took two men to twist the hair rope since one man had to hold the three strands, but it took but one person to twist the bark rope. Further description by Susy Buster of the manufacture of the twisted sagebrush bark rope suggested that it was twisted on the thigh in a manner traditional to other Great Basin and Californian groups.

Concerning rope Kitty Joaquin stated that sagebrush bark

Wadátkuht

was first shredded and then twisted between the palms of the hands to manufacture this item. She also stated that tule was braided into rope. It was obvious, however, that her knowledge of the manufacture of rope was limited due to a lack of experience. 283 [114]

The tule mats seen by Kitty Joaquin were not sewn but were made with a twined weft element and were called túpadan^{o} (from tupadan, "to lay something down"), or siagat^{u} (heard also as sikwat) meaning "to weave". The term sikwat was given for the frames of tules laid on the winter house (káni) as noted in a preceding section. 285

The A-frame fishnet used on Honey Lake and the sloughs of Susan River was called wana and was used from a tule balsa, as mentioned in a section above. 227 [501]

Clothing. Several types of blankets were made by the Wadátkuht and include a blanket of tanned buckskin with the hair left on, one of well-tanned bear skin with the grease removed by tanning, and the ever-useful woven rabbit skin blanket. Kitty Joaquin had never heard of mouse skin blankets when shown a photograph of one. Undaunted, however, she gave it the name pongadziwik^{ya}. 291 [281]

Capes (nagá) were made of two tanned (deer?) skins sewn together, without the hair on. One of the legs of the skin was thrown across the front and around the neck of the wearer to act as a "suspender". A belt (natí) made of buckskin held the cape to the body.

Leggings were called wutsuhtskunuhn ("calf tie") and were made of buckskin and worn in cold weather. Two-piece moccasins were called kwasumuko' ("cooked shoe"). They reached the ankle and were made of well-tanned skin. Gladys Mankins said that moccasins were two-piece, but Kitty Joaquin said that her father, Joaquin, made one-piece moccasins. The soles on the two-piece moccasins were stiff, but the uppers were soft. The neck portion of a deer hide was used for moccasins because it was the toughest part of the hide. Kitty and her daughter, Gladys, gave the name mumu^{muka} for moccasins. Ike Northrup was told by his grandmother that sandals were made of tules and bark. [824]

A small buckskin apron was worn by the women when they were not fully clothed in buckskin. A breechclout, pitsu'po', was worn by the men. A skirt and a cape (?) of shredded [292] [881]

Wadátkuht

291 [292] [881] [352] [281] [237] sagebrush bark were worn by girls during their puberty ceremony. A bear hide, well-tanned to remove the grease, was used as a rug. Moccasins were sewn and repaired with sinew, tamó'. Feather capes were not made, according to Kitty. The term, naga', which she gave, apparently had reference to the sagebrush cape.

301 237 Ornament. Joaquin made central California-type flicker feather bands which were used on the "flag" during the Bear Dance. These bands were said to be "quite long". Kitty's mother wore a long band of this type which reached from her throat to the ground. Tail feathers from the bluejay, wiadsi, and feathers from the "woodpecker" (i.e., flicker, Colaptes cafer), adsáp, were used in the manufacture of these bands. Kitty said that the Wadátkuht normally did not make flicker bands but obtained them from the Maidu.

301 A man who wore a bi-pointed bone pin through his nasal septum was called muhshumani' ("loafer"). It was worn by a man who wanted to be a "sporty" and affect a "dressy" appearance. Ike once saw an old man with such a bone in his nose, and Winnemucca is pictured wearing one (Heizer, 1960, Pl. 1). A rabbit bone may be used for this purpose. Women supposedly never wore these bone nose pins.

[237] [304] [881] Abalone shells are called nakákoab^{i} (after naká, "ear") and were used for making pendants suspended from girls' ears which were pierced following the puberty ceremony. Abalone shell ornaments also were used with dentalia and chokecherry seeds in necklaces. The dentalia were called pahuka and were gotten from the Pit River people. Clamshell disc beads were called kwutnaygub, and according to Ike were worth five cents apiece for the medium size. Kitty said that clamshell beads were high-priced and much used by the Maidu people. [435] She thought the medium-sized beads were worth about ten cents apiece. Spire-ground Olivella beads were called pot' and brought five (clamshell?) beads in exchange.

Kitty and Gladys told of seeing a necklace of wild rose berries which had been made by a Maidu woman. In fact, the woman gave Gladys such a necklace one time. Another Maidu woman made a necklace out of wild sunflower seeds by stringing them.

386 White paint, called ibi, was chalk (presumably diatomaceous earth) which was collected in lumps. Red paint, which was called pishuhpi, also came in lumps and was scraped

Wadátkuht

to produce powder which was mixed with water before being applied. Black paint, yadubi, was dug from the ground. 386

Skin Dressing. Deer's brains were boiled and dried and put away in a bag and kept until needed for use in tanning hides. When a deer was skinned the hide was left to dry for a bit and then soaked in water for about a week, until the hair began to slip. It was then taken from the water and a deer rib knife, pǒwhanuhn°, was used to scrape the loose hair off. 281

The dried brain, which had been stored, was dissolved in warm water and then the hairless hide was put into the solution and rubbed with the hands. This rubbing continued intermittently for several days until water would run through the hide. It was then removed and one end tied to a post and a stick put through the other end and twisted to wring the water from it. The damp hide was then warmed near a fire while it was stretched and pulled with the hands and feet. This latter action thinned and dried the hide. It was then placed over a smokey fire with the skin forming a sort of conical tent over the fire. The smoking process took about one-half hour, and the hide had to be carefully watched at this time until the color was just right. Willow or cottonwood was used for fuel, although oak was sometimes used.

The act of tanning a hide was called tusung oiya. White buckskin was made the same way as was the smoke-tanned buckskin except that the smoking process was not done.

When the hide was first removed from the carcass a rough stone about the size of a mano was used to clean the inner surface. This same stone was used during the tanning to "clean the skum off". Tanning a hide took at least three days, with softening the hide while drying it being the most tedious. The tanning of hides was done by both men and women. [413] [462]

Kitty said her father, Joaquin, smoked hides by sewing a piece of canvas to the skin along one edge. The canvas was pegged to the ground around a smoking fire-pit and the skin pulled up to a cone by a rope thrown over a limb.

Weapons. The best information with respect to the manufacture and use of the bow and arrow, as might be expected, was obtained from Ike who had used them when he was young. The bow was called adúh and was generally made of juniper, wapi. It was usually about three feet long, or as Ike said, 411 [115]

Wadátkuht

411 "pretty short". The juniper was cut and left to cure before it was made into a bow. Ike never mentioned backing the bows with sinew, so the assumption is that the Wadátkuht bow was a simple one.

[283] Bowstrings were made from sinew, tihiya tamu', "deer string" (Kitty called deer tuhu'^{ya}). Kitty said that bowstrings were made from sagebrush bark and sinew twined together. [824] She also said that bows were made from split willow (sagap^{i}) which was bent and dried. She said that chokecherry wood also could be used for bows.

[824] Arrows, pamos^{a}, either could be made of serviceberry, taúbui, or arrowcane, wakokob. When serviceberry was used a straight limb was taken and dried with the bark on. When the limb was dry the bark was scraped off. Crooked serviceberry limbs were straightened with one's teeth and mouth. The arrowshaft was sighted along its length to determine its straightness. The arrowshafts made from serviceberry had the undesirable propensity to return to their original crooked condition. When this occurred they had to be heated by holding them close to the fire, or by heating them on hot stones. They were then held in the teeth and bent straight again. [413] Arrowcane arrowshafts were better than serviceberry shafts because they remained straight. Arrows from arrowcane were straightened on a rounded stone that had been heated in the fire. It was not stated whether the stone was grooved, or not. Kitty said that arrows were heated near the fire and straightened with either the teeth or the feet used as the fulcrum point. The act of straightening arrows is called tapat^{u}, "to straighten".

Kitty and Ike were in agreement that all arrows had three feathers, although if a person did not have enough feathers he could use two on the arrow. [237] Three feathers "carry arrow straight". Duck wing feathers and sagehen tail feathers were best for feathering arrows. Though not stated, it is presumed that the feathers were radially attached.

[824] Greasewood and serviceberry were used for foreshafts of arrowcane arrows. The foreshafts often were rubbed in sap running from a freshly broken juniper limb. This sap was smeared on one end of the foreshaft, the foreshaft was pushed into the arrowcane shaft, and sinew then was bound around the base of the shaft to securely bind the foreshaft into the arrow shaft.

Wadatkuht

When shooting Ike held the bow vertically and used the primary release, that is to say, he gripped the arrow at the nock with his thumb and the second knuckle of his forefinger. He said that the Pit River men held the bow at a 45° angle, with the top of the bow to the left. 411

Kitty said that the quiver, called hugut^{na}, was a tanned wildcat, coyote or similar-sized animal skin which had been case skinned. The exterior of the quiver might be decorated with beads. Ike spoke of seeing a Pit River man with a coyote skin quiver. [415] [531]

Arrowheads were called daká, and according to Kitty were chipped with another piece of "flint". The use of stone against stone suggests percussion flaking, ordinarily not suitable for flaking delicate arrowpoints. [324]

With respect to slings Kitty was in no way familiar with them. Ike, on the other hand, was able to give a fair description of this weapon. It was called pagas^{i} tutabin^{o}, "String hit", and was made entirely out of leather. The leather patch was diamond-shaped, and one thong had a loop to go around the middle finger. The end of the other thong was held between the thumb and forefinger.

Stone Implements. Both the portable mortar and the bedrock mortar were used. The two names given for mortar are tutábin and pahá, and may or may not differentiate the portable from the bedrock mortar. The pestle was called poduhn. Long, cylindrical pestles with rounded ends were used at the bedrock mortars at the winter village of Matá. 415 412

The metate was called matá and the mano was called tusu. The mano was held with both hands and pushed back and forth with a snappy wrist action. When a metate became too slick through use a sharp, broken stone was used to peck the surface. This purposely roughened area on the metate was called tapongin. The stone used to peck the pits into the smooth surface was called tutapongin. Once the metate was sharpened it was "good for a long time, good for all winter".

A special biscuit-shaped hand stone for removing husks from seeds on a metate was called tutákongin. The action of rubbing the husks from certain seeds (e.g., the inner skin of acorns, and hulls from sunflower and other seeds) was known as tutakong.

Wadátkuht

412 The stone skinning knife was called numutu sikyan, "people (or Indian) skinner", i.e., an Indian knife. Susy Buster owned one which was about three and a half to four inches long and about one and a half to two inches wide. It was said to have been flaked all over and was ovoid in shape. One end was rounded and the other was pointed. A "flint" drill or punch was used for working buckskin. "Flint", probably having reference to obsidian in most instances, also was used to make skin scrapers. The scrapers were "shaped like an oyster shell" and were called numúk wihi. Upon seeing a chipped stone knife found at an archaeological site, Ike called it pishuhp'ma'.

[135] The Wadátkuht got their obsidian from "Flint Mountain", Dakakudak", a hill near Gerlach, Nevada. Obsidian also was obtained at Paguishuhad, a village and archaeological site on the east side of Honey Lake. It also was gotten at one of the hot springs near the lake presumably from an archaeological site. That is to say, the Wadátkuht picked up chips and nodules left by previous people as no natural outcrop of obsidian is recorded for that region.

[824] Brushes. To clean her winnowing basket Kitty used a handful of green pine needles tied together. This type of brush was called sõukumtu'wa. The informants were not familiar with the soaproot brush, an item common to some of the people [137] on the west slope of the Sierra. This was certainly attributable to the fact that the soaproot plant did not grow in the territory of the Wadátkuht.

[302] The Honey Lake Paiute brushed their hair with a brush [237] made from the tail of a porcupine. This type of brush was called wunuhds, or wunuhds".

Hot Stone Lifting Stick. Hot stones were lifted with a stick made from young oak. This implement was called kuduk, "stick". The single specimen seen was a peeled stick which had been bent double leaving a loop at the distal end for lifting the stones. The handle, therefore, was doubled and the whole implement was approximately three feet long.

[824] Digging Stick. The digging stick, called podó, was made of oak.

534 Bullroarer. The bullroarer, tupununoin", "to whirl", [821] was used to call the wind. To make the wind blow was kukwapitud. Gladys made bullroarers as a child but her mother

Wadátkuht

and her grandfather, Joaquin, told her not to use them because to do so would call the wind. In fact, children were not allowed to lash the air with switches as this, too, called the wind. 534 [824]

Snowshoes. Kitty gave nubamok^{wa} as the name for snowshoes and said they were a circular frame strung with strips of deer hide with the hair adhering. Any strong hide in strips might be used, however. Joaquin made them, but got the idea from the Maidu, according to Kitty. He used the snowshoes to break trail at the winter village of Matá. The snowshoes were tied tightly to the feet. 481

Ike was able to give some additional information on snowshoes. He stated that a hoop about the size of an automobile steering wheel was made from willow and two pairs of rawhide strips were stretched across it at right angles. A sort of moccasin was attached to the cross-strands into which one placed his foot and laced it in. A long staff about five or six feet in length was used to help one walk while on the snowshoes. In order to walk one had to throw his legs out to the side to clear the opposite leg at each step. The snowshoes were used in soft snow and were carried on one's back until soft snow was encountered. [482]

Tule Balsas. The Wadátkuht made their tule boats from the round tule, saib. Kitty said that these boats were punted with poles, and that people sometimes got wet while using them. When a balsa began to leak more tules were tied on and the boat used over and over again. The exact size and shape of the tule balsa was not obtained. These boats were used for netting fish on Honey Lake and the sloughs near the mouth of Susan River. For a description of the manufacture of a tule balsa see Wheat, 1959. 501 [824]

Music. To play music was túkyak and to whistle was kozo'koi. Gray willow, izisub^{i}, was used to make willow-bark whistles, although other types of willow might be used. Bone whistles seemingly were not made, and the willow whistles were blown by boys just for the fun of it. 534 [824]

The flute, called woina, was made out of elder or arrow-cane and had four holes. Kitty said that a female cousin, a shaman, used a flute in her doctoring activities. She also said that the flute was played anytime just for the fun of it by young men. She had never heard of women playing the flute except in the case of her cousin who used it in doctoring. [824] [755]

Wadátkuht

534 Kitty denied the use of the skin drum but came up with the name numútukwibuhn for it.

Cocoon rattles seem to have been known by the Wadátkuht and Kitty was familiar with the cocoons which were found on [237] greasewood. These cocoons were called tsu' uwp and were gathered in the fall of the year. The deer hoof rattle was called watsí bŏbŏ' and was made from the dew claws of deer. This type of rattle was used by the shaman and when he felt it becoming light it was a sign that he was becoming weak.

372 Fire. If possible, the fire was never allowed to go out. When a family had to leave for a short period, the fire was covered with dirt so that some glowing embers would remain on their return. Sagebrush bark could then be put on the embers and a fire built up again.

276 Tobacco. Tobacco was called huíba'mu and the pipe in which it was smoked to'ish. Kitty's father's father had a tubular pipe of oak with a stem of arrowcane. Tobacco was made by first drying the tobacco and then grinding it to a powder on the metate. It was mixed with the bark of some other plant which also was ground.

Honey Lake Valley was an important area of northern California for the procurement of tobacco. The entire mature plant was pulled up and hung for drying. However, the plants had to be gathered before the fall rains spoiled the tobacco.

231 Horses. Horses were called pukú and were gotten from [439] the "Dow Eaters", a Paiute people living "toward the sun" (sic), seemingly the Bannock. They got them by trade or by stealing them. However, Susy knew of no Wadátkuht who had made a trip to the Bannock people.

[648] The Wadátkuht had horses before the white people arrived in their country, but both horses and cattle were stolen [492] from the pioneers. A buckskin saddle is reported by the informants to have been used when horseback riding.

[262] Horses were eaten by the Wadátkuht but a person was [291] loath to eat his own horse. However, they had few inhibitions when it came to eating another person's horse. Horsehide was used for the soles of moccasins, while tanned deer skin was used for the tops.

[177] After the white people came to the country, horses were

more plentiful and wild horses were caught at Hot Springs Mountain northeast of Honey Lake. 231 [177]

Dogs. The name for this animal was sokopuk^{u}, "walking horse" (i.e., the animal could not be ridden). Even though dogs were scarce they were eaten during times of little food. However, a person always tried to eat someone else's dog rather than his own. The Wadátkuht did not ask their dogs questions because the dogs might answer them, thus turning the person to stone. [262] [825]

When Gladys was a very small girl she had a dog by the name of Aidzu na'^{a}', the meaning of which she did not know. Joaquin called his dog Ki maho, which meant "Come here!" The dog only understood when he was spoken to in the Paiute language, and could not "understand" English. [552]

THE LIFE OF THE INDIVIDUAL

Information concerning the life of the individual in Wadátkuht society is presented in this section. The treatment here is by no means exhaustive, but is sufficient to provide some idea of the values and standards of these people. 500

Birth and Children. During pregnancy it was considered bad for a woman to watch someone butcher an animal because to do so might cause the baby to be in some way deformed. If a child were crippled, however, due to this or other causes, he was not illy treated. 843

Twins were rare and it was considered to be "terrible to have two children at once". The twins were not killed or mistreated, but were advised not to have children when they became adults. 845

A person was lefthanded because the umbilicus lay across the child's left shoulder when it was born. If a person knew what to do he would transfer the cord to the other side, but in doing so had to say something (a prayer or formula?). 826 [789]

People who were carried in a cradleboard as babies were likely to be straight-standing individuals all the remainder of their lives. Parents sometimes had difficulty with a child when it was being broken from being carried in the cradleboard. The child would often cry and fuss when it was 854 826

Wadátkuht

854 826. out of the cradleboard, a consequence of having become so used to being in it.

861 Punishing Children. If a child pretended to cry he was apt to bring sad news to the family. When Kitty did this as a child her father spanked her and put her to bed without her supper. And once Kitty and Gladys strongly reprimanded a little girl who was pretending to cry. They told her to stop but did not spank her.

Joaquin spanked Kitty and her sisters another time when the girls had accidentally set fire to brush upon which a Washo man had been drying fish he had caught from Long Valley Creek. Joaquin spanked them for this and for pretending to cry about it.

593 Sibling Rivalry. If Kitty's childhood can be taken as typical, sibling rivalry was not unknown. She exhibited considerable animosity toward her older sisters by breaking their mud dolls and other toys. The older girls retaliated by beating her and by holding her down and tattooing three lines on her chin. However, as an adult she spoke of these activities laughingly and with no rancor. Her attitude toward her siblings in later life was one of considerable attachment.

[682] One Wadátkuht boy is said to have purposely shot and killed a younger brother while playing a game of "hunter and rabbit". This may be considered to be an extreme form of sibling rivalry.

304 Tattoos. Very little information was gotten with respect to tattooing except for Kitty's explanation of how she got the three blue vertical lines on her chin (see "Sibling Rivalry", infra). She was seven or eight years old and was tattooed with a needle. The girls who tattooed her wet a pencil with their tongues and rubbed it into the bleeding pricks. A tattoo was called naboidz.

[531]

The tattoo on Susy Buster's face was more complex than the simple "lll" on Kitty's chin. That of Susy's is presented in Figure 1.

Wadátkuht

147

Endurance. An example of endurance is shown by the ten mile run Kitty and several other girls made from Litchfield to Kasawihnaid on Parker Creek. They left with some women to pick chokecherries, but the girls ran on ahead and filled their baskets before the women arrived, and immediately returned to Litchfield. (They got a ride in a wagon part of the way back.) This sort of activity parallels the great endurance shown by the girls at their puberty ceremonies where they had to run long distances and were allowed little sleep, and little to eat and drink.

The stamina of the men is demonstrated by the long distances they were capable of traveling by foot in remarkably short time (see the section on "Supernatural Helpers").

156

Standards of Beauty and Intelligence. People were not judged by their physical beauty, but on their abilities. Good looking or exceptionally intelligent individuals did not live to a ripe old age. [165]

186

Standards for the Differentiation of Several Indian Groups. A Paiute could tell a Maidu by his snag teeth. The Paiute had better teeth. A Washo could be told by his voice, as could a Pit River. That is to say, when these two peoples were speaking English, as they could obviously be known when they spoke their own languages. A Washo had a rather high pitched voice. The Pit River people had a different sort of voice..."you can tell". A Paiute usually could be told apart from the others by his tattoo marks.

516

Methods of Sitting. Joaquin is said to have sat in a position natsí kwunt katô, "to sit with your knees up". He could sit in this position for hours, but when Gladys tried to do it she found it very difficult. Joaquin's back was straight, his heels against his butt, and his knees at his chin when seated in this manner. He did not need to use his arms to hold his legs against his body, but would have his hands free to work, and he had no backrest when seated in this position.

Women sat cross legged, dapatnikatô, "double up set". To sit with one's legs out in front was muda katô. With one's knees on the ground and butt resting on heels was sidákatô, "kneel set". To kneel was sidákwuna.

515

Personal Cleanliness. Kitty said that Joaquin had a propensity for taking cold baths in the morning, but she did

Wadátkuht

515 not indicate whether the other Wadátkuht shared his enthusiasm for a daily plunge into cold water.

881 Girls' Puberty Ceremony. When Kitty began her first menstrual period the family was working at the Will Dill place in the slough region of Susan River near where it flows into Honey Lake. From here she had to run to the round hill behind the Gibson ranch, a distance of four or five miles to the northwest.

The girls' puberty ceremony was called muhatanowani, from muha, "moon", and tánowani, "to run". It was also called punug. Each morning Kitty had to make her run to Gibson Hill and return on the run in the evening. While on the hill she had to work all day collecting sagebrush for [313] the fire. Her aunt, whose name was Beowuhbi, also was on the hill and remained there during the puberty ceremony. Each morning Kitty ran up to the top of the hill with approximately ten other girls who helped her gather sagebrush for the fire. Most of this fuel had to be left on the hill, but Kitty took a load back each night. The girls also gathered brush on their way back to the ranch, and around the ranch.

When Kitty returned to camp each evening the dancing would begin and she would have to dance all night. During the days she was able to get some sleep but was awakened by her aunt before she slept too long. She also got some food and water from her aunt when she got up on the hill each day. This kept her going, but no one was supposed to give her food back at camp. In fact she was guarded to see that no one [856] slipped her any food. The reason a girl got so little water [826] was so that she could, in later life, go a long time without it, a decided virtue under the existing desert conditions of the Wadátkuht environment.

During the dance each night Kitty wore a shredded sagebrush bark skirt and cape which she had made herself. The cape hung half-way to her knees. However, in deference to new standards brought in by the whites she wore the sagebrush clothing over her cloth dress.

Kitty had to dance all night without stopping. Other people would dance with her but as they got tired others would take over, but she got no rest. The dance ended before sunrise each day and she would leave for the run to the mountain with her escort of girls. These girls and young women had been through the puberty ceremony and were the

Wadatkuht

same ones who went with her each day.

881

Before Kitty's ceremony was completed, however, the family moved over to the village of Matá because the haying was finished at Will Dill's ranch. At Matá Kitty's aunt built a fire up the creek above the village and Kitty ran up there and jumped over the fire twice. Her aunt then took her and bathed her in a big tub and gave her a lecture on not being lazy, and on being good. At this time Kitty's family left a lot of new clothes, blankets, shoes, handkerchiefs... "a whole new outfit"...to pay for the time and effort Kitty's aunt had spent on the ceremony. While being bathed Kitty was scrubbed with sagebrush, sawubi. She and her aunt returned to camp together after Beowuhbi had packed up all of her presents. When they got back to camp there was a big feast, and Joaquin gave presents to all assembled, which included Washo, Maidu and Pit River people as well as the Paiutes. In fact, the man who sang for Kitty's puberty ceremony was a Pit River man by the name of Katkat.

[574]
[431]

Gladys also went through the puberty ceremony at the onset of menses. During the ceremony she was attended by girls who had been through the ceremony as well as by some who had not yet reached puberty.

On the first day of her menses Gladys moved out of the house with her bedding as she was considered unclean. Her mother went with her. She was not allowed to eat or drink out of any utensil which might be used by anyone else, she had to wear old clothes, keep away from people, and got very little to eat or drink. She did get some soda crackers, however, because that was about all they had on hand at that time which she was allowed to eat. The family was camped at the De Witt ranch near Wendel at this time.

On the second day, the family was in Susanville and Kitty, with Gladys, went to see Big Rosie George, a Maidu woman, who was related to Gladys' father, who was a Maidu. Other people were notified that a ceremony was to be held and they all went up to where the Indian Mission now stands at Indian Heights (in Susanville) to look over the dance ground. People prepared abalone shell pendants, deer hoof rattles and other things necessary for the ceremony. There was a "pot luck" dinner in the evening of the first and second nights at the dance grounds. The dinner was followed by dancing. As for food, Gladys was not supposed to get anything to eat but someone sneaked her a slice of white bread.

[797]
[574]
[535]

Wadátkuht

881 On the first night Gladys had to run about one-half mile at night under the new moon and repeated it the second night.

[535] There was dancing on each succeeding night, as on the first night, and Gladys had to make the usual run. She would grab the deer hoof rattle from the singer, Big Rosie George, and run with it. A group of young people, both boys and girls, would run with her, although only one or two would go some nights.

The third to sixth days and nights were essentially the same as the first two days and nights. During the night of the sixth day, however, everyone danced until dawn. Gladys then ran from Indian Heights east to a place just west of the new cemetery (which is just north of Susanville).

She then ran back to Indian Heights, but not to the dance ground as she had on the previous nights. Instead, she ran to a spring on Indian Heights where her aunt, Helen Joaquin, was waiting for her. Helen had a fire going on a red ant hill near a sagebrush plant. As Gladys came running up she jumped over the sagebrush and the fire in a single jump. The fire had been built next to the sagebrush purposely.

As soon as Gladys had jumped over the bush and the fire Helen told her to take off her clothes. As soon as this was done her aunt threw a bucket of cold water on her. Since it was in the fall of the year, and the weather cool, the water hit her as a shock. While she had been taking her clothes off Helen had put some green sagebrush on the fire, and then some water. Gladys stood upon the green brush over the fire after she had taken her clothes off, and the steam rising from the doused fire felt good to her since she was cold from having been splashed with the bucket of cold water. Her aunt threw dippers of warm water over her as she stood over the steaming fire. Sagebrush had been put into the warm water that was thrown on her. After Gladys had been bathed in the warm water she dried herself and put on clean and/or new clothes. The old clothes were left behind with a dollar in one of the pockets and Gladys never saw the old clothes again. She then went up to camp where her Aunt Helen told her what she could have for breakfast; it was bread, cereal, and coffee, but no meat. This was the end of the puberty ceremony.

[152] All during the time of her puberty ceremony Gladys felt ashamed, guilty and afraid, and was glad when it was over. On the first day she cried some but stopped when she was told

Wadátkuht

that she should not cry.

From Kitty's description of her ceremony it would seem that she was better oriented and more prepared psychologically for it than was Gladys. Kitty's moon-run lasted for a month while Gladys' lasted but ten days. Kitty was scrubbed with sagebrush at the end of the ceremony, but Gladys was scrubbed with wormwood. The use of wormwood seemingly is a Maidu trait and was probably due to the influence of Big Rosie, a Maidu, as she and Helen Joaquin were the "bosses" of Gladys' moon-run. Kitty always carried a stick to scratch herself with during the month of her puberty ceremony. She thought the stick was called nuh'ruh'wo'ina, "scratcher". It was not mentioned whether Gladys, too, used such a stick during the time of her ceremony.

When a girl terminated her puberty ceremony she was eligible to have her ears pierced. The ceremony for piercing ears was not like the moon-run as there was no running, only dancing and a "bigtime" in the evening.

When a girl got her ears pierced she ate alone, and was isolated. At night she danced and other people usually joined in. If they did not join in, the girl danced alone. One girl's moon-run lasted for three weeks and at her second menses had her ears pierced in a ceremony which lasted for a week.

Infant Mortality. Life for a baby or small child in camp held many dangers as illustrated by two incidents. Willie Joaquin, Kitty's little brother, died when he was quite small because he gulped hot acorn mush and burned himself so severly that he died from the effects. Gladys' brother Fred lost his life when he fell into the camp fire and was badly burned. He was about three years old when this occurred.

Introduced Diseases. Kitty's grandmother told her that when the white people came they brought sickness with them and many Indian people died because of it. Before the white people came there were no old people, everyone was young and there was little sickness. The name for small pox was tasi'yub^{a}, meaning "pitted".

Remedies. A number of plants were used for their medicinal properties but it was not always possible to make botanical collections of them; therefore the identifications are not complete.

Wadatkuht

757 Yerba Santa was a medicine, but its specific use was not given. Gladys had some dried and sliced bulbs, called tásip, which could be used to relieve colds. It was made into a tea and drunk, and is said to have been very vile tasting, with a peppery pitch-like flavor. Kitty recommended it very highly for certain sicknesses but found it almost too vile to take herself. There seem to have been two plants used for stopping bleeding. One called totsi tonigya', was made into hot tea and is said to have been strong. A white woman who was suffering from hemorrhages during her change in life is said to have greatly benefitted by taking this medicine. The other plant which stopped bleeding was called atsátun[a]. A [752] badly cut horse was saved when this medicine was applied in [232] a powdered form to the wounds.

There were two cures for gonorrhea. One was a small plant which grew several inches in height which was boiled into a tea and drunk instead of water. The other cure was to drink the sap (as a tea?) from the blisters found on fir trees.

[842] White paint, ibi, was used medicinally in a powdered form to produce sterility in both men and women. An earache was cured by placing warm baby urine in the ear. A toothache was cured by placing warm baby excrement on the afflicted tooth. When eyelids felt granular, blades of rye grass were used to scrape the under surface to remove the granules.

764 Mortuary Customs. Little direct information could be [182] obtained with respect to mortuary customs, possibly because [124] the old pattern was early disrupted, and possibly because of a natural reticence to talk about the subject on the part of the informants. Both cremations and flexed burials have been noted archaeologically.

766 Malevolent doctors (poisoners) were always burned after death and the ashes left lying where the burning took place. Helen Joaquin told of a suspected poisoner being burned to death while he lay too ill to escape. She also told of two [683] other doctors, a man and his wife, who were "knocked in the head" and then burned.

When a shaman died all of his doctoring regalia and equipment was buried with him. These things had a curse put on them, as a general rule, by the dying doctor so that no other Indian dared touch or use them. Valuables such as baskets, beadwork and the like were buried with the body. The other belongings not put into the grave were burned.

When anyone died his "camp" (house) was burned.

764 Personal Names. Men's and boys' names included the following: Sagwúda, "Porcupine"; Muhu'^{k} dosa, from muhu'^{a}, "owl" and dosa, which had no meaning, but was an ending a little boy put on the word for owl to name himself; Pongádz, "Mouse", because he looked like a mouse when he was a boy; Wádanatzi, a Paiute name for a Pit River (Atsuge) shaman which may have had reference to wada (Suaeda depressa) and nátzi, "boy"; Baba kuhku^{a}, "Big Feet"; Kwiduhm muhtsuad^{a}, "Feces to Wipe"; Idzákad, "Loose"; Kwidu'^{u}, so-named because he constantly broke wind; Wǒhudi'^{i}, "To Carve"; Matad^{u}, "Crawler"; Wawa'^{a} bob, "Stranger Bob"; Tupaskima skia, "Mouth Crooked"; Tabǒk, "Cottontail"; Kubuts, to grind one's teeth; Nana'^{a}, "Younger"; Baba'yu dzim, "Big Jim"; Numunana, "Indian Man"; Tusi^{yu}nanǎ', "Little Man"; Kasi no uhd^{a}, "Train Haul"; Nunu'kai, possibly from nunu', "snake", and kai, "no".

551

Women's and girls' names included the following: Tuna'^{k}zua, "Short Girl"; Nunu' biawuhb^{i}, "Snake Old Lady"; Kwidapino'^{ya}, "Feces Carrier"; Kaiyaguht, "Never Cry"; Ptaitnat^{yu}, "Thin"; Atsábona', "Woodpecker Old Lady"; Tunuhpiuts, "Nighthawk"; Soiyeza biawuhb^{i}, "Soldier Old Lady"; Babayu sait', "Big Pit River"; Bababui, "Big Eyes"; Udǒyu biawuhb^{i}, "Tall Old Lady"; Kwiduk^{w}ti'^{i}, "Excrement Shoot"; Tsi tsi, ("Sissie"?) she was called this because she was about ten years old before she stopped nursing; Wukwits'^{i}, "Throw", so-named because this fat woman had considerable movement in her posterior as she walked; Muid^{i}, from muhibi, "fly" (insect).

Some personal names, as demonstrated in the above lists, tended to be derived from physical traits, while others stemmed from some episode in the individual's life. Others were obviously meant to convey the humor of some action or situation. The informants also gave a number of names for which they had no translation.

RELIGIOUS LIFE

821 The sun was of considerable importance to the Wadátkuht and his religious expression, since it was common to find instances in which the individual in times of stress prayed directly to the sun for aid. Repentance of guilt might be [782] made in prayers to the sun. Guilt feelings in an individual [626] appeared often to be associated with strong social pressure for the person to "repent" and admit his "guilt". It is

Wadátkuht

also quite likely that the individual did not realize that he was "guilty" of some act (e.g., of causing someone to become ill) until it was pointed out to him by his friends and neighbors. Prayers seemed to be commonly addressed to the sun at sunrise. To pray was nanishtuhai, and one had to pray to the sun before it came up and before it set in the evening. 821 [626] [782]

Ghosts seemed to be feared, possibly because the ghost of a near relative might make a person ill by trying to take his soul away. One instance of such a fear of ghosts is the story a man told Ike about camping near an old Wadátkuht camping place and hearing people talking slowly, breaking sticks for a fire and moving about. The man became so afraid that he left. The people who used to live at the old camp had died of some disease, and Ike thought that a person could still hear them if one was to go around that place. 775 [753]

Helen Joaquin was camped at Tupí' twaba many years ago and on one dark night she heard something crying overhead as it flew along. She called this thing numú shotsing, "person flying". Several years ago many people at the Pyramid Lake Indian Reservation, at the town of Nixon, heard the same thing. One woman ran outside to see if she could see what was making the crying sound overhead. Helen said that it could not have been an owl as she knew what an owl sounded like.

In the water of the spring at Tupí' twaba people with certain power, apparently shamans, could see water babies. Water babies were beings which looked just like ordinary babies except that they had long hair. 776 [756]

Obtaining Power. At a mountain about five miles north of Eagle Peak in Modoc County (seemingly Warren Peak) there was a place where water collected in a pool. The mountain was called Nabogin, "Swimming Mountain", because there was a place to swim in a pool under the rimrock. Ike's father, Nunu' kai, went there to swim and to the rimrock to sleep in order to get a dream "to learn something, to be doctor, to keep bullets from hitting you...fall off you". (As a matter of record Ike's father was a Kamötkuht, but his mother was Wadátkuht. 756 778

Not only did Paiute men go to Nabogin, but Pit River men also went there for the same purpose. Ike did not state specifically if this was the place Wadátkuht men went to

Wadatkuht

obtain power, or whether they had a place nearer home. 756 778

At Nabogin men slept on top of the rimrock but "if you have a weak heart you will wake up thinking the rock is falling into the water below. If you have a strong heart you never wake, you have good dreams, get something, that's what they claim".

Ike's father began to be a doctor at Nabogin and later he had to learn doctoring songs. "He could cure smallfox (smallpox) pretty easy. He knew about many diseases but couldn't cure them. He lost his flint rock (an ovoid chipped stone knife) and lost his doctoring power". He kept smallpox away from his camp, according to Ike. [533]

Another place where power could be obtained was at a mountain located about three or four miles out of Dayton, Nevada, on the way to Fort Churchill. This mountain was called Muhan°, "Moon Turn". Located in this rocky peak was a cave in which young (?) men stayed overnight to try to get doctoring power. If the person did not become afraid and leave he could get power from his night's stay. In the morning as the man left the cave his power was put to a test when a boulder came crashing down from above. If the man had found power from his overnight stay he could avoid being crushed by the boulder.

Again it was not specifically stated whether any Wadátkuht men took advantage of this cave to obtain power. However, it seems likely that the pattern of obtaining power was one that the Wadátkuht men would follow. It is possible that Tommy Tucker Cave, Mumuota, was used as such a place. At least the cave was not used for ordinary domiciliary purposes (cf., Riddell, 1956).

In 1953 a young woman (from Nixon?) was being bothered by dreams and was being called to go to Muhan° to obtain songs and power. She tried to fight it off because she did not want to become a doctor, but she would have to give in, especially if she became ill. Apparently women as well as men got doctoring power from visiting these lonely places and remaining all night for dreams and instruction. Additional data given in a following section tend to corroborate this.

Types of Shamans. The Wadátkuht name three types of shamans: 1) Numuhgumuhd, 2) Nutaigut, and 3) Nuhpud. The 756

Wadatkuht

The
756 first type cured such minor things as headaches and used
[755] massage as a major means of making cures. The second type seemed to be closely related to the first since he also used massage, but in addition rubbed medicine into the patient. The third type had a more complex method of curing. To become a Numuhgunuhd (and presumably a Nutaigut) a person might dream for several years that it was necessary for him to become a doctor. As a rule, however, the individual fought this as he did not want to become a shaman, for being a doctor entailed considerable responsibility and effort as in our own society, but without the same rewards. In fact, if a doctor was thought to be malevolent he might be killed.

In becoming a doctor one's dreams made one ill, and in order to get well one had to become a doctor. The Numuhgunuhd, however, did not have to go out alone to some wild and lonely spot to receive songs, power and instructions.

The third type of doctor, the Nuhpud, did have to go out on a lonely vigil to get songs, power and instructions. When a person first got the dreams that suggested he must become a doctor he did not know which doctor he must be. When he finally had to give in, he tried out being a Numuhgunuhd. If he was not too successful as this type of doctor he had to try to become a Nuhpud.

[755] Gladys was treated once by a relative, Tsudi ("Judy"), for a severe earache. This woman doctor was a Nuhpud and used an eighteen inch long arrowcane to suck a clot of blood from Gladys' neck. This woman doctor's daughter was becoming a doctor, too, and it is said that she dreamed her mother's dreams. It is also said that the mother probably wished her
[428] dreams to her daughter. This would suggest that doctors tended to be hereditary. With respect to becoming a shaman Gladys stated that it was possible for a person to be both a Numuhgunuhd and a Nuhpud.

753 Causes of Illness. Sickness might be caused by the
[775] ghost of a near relative who was trying to take a person's soul away, or it might be caused by a malevolent doctor, a
[754] sorcerer, who "poisons" (puha') people. It has also been shown above that a person might become ill if he ignored a
753 call to become a doctor. Unpleasant dreams made people sick;
828 also, if the story Gladys told about a Shoshone woman can be applied to the Wadatkuht, these dreams could have crippling effects. The Shoshone woman dreamt of many snakes in a cave in which she was trapped. To escape she had to walk over the

Wadátkuht

753 828 snakes, much to her horror. She could not escape from the dream until she awoke in the morning, and at that time she found she was paralyzed from the hips down. She was in this condition for 755 828 two months and was treated by white doctors who were unable to help her. Finally her parents called in a Paiute doctor who made her think back and discover the dream which had caused her crippled condition. She told him of the dream of the snakes in the cave which she had to walk over. When she told him the dream he had her bathe in a creek before sunrise one morning. Her family lifted her into the cold water while the doctor sang over her, a treatment sufficient to cure her. Gladys said that the woman should have told of her dream earlier and she would have gotten well sooner.

754 Sickness Caused by Sorcery. A malevolent doctor might put a curse on an individual, or his children, by making such a statement as: "May you get sick and die from a cough". If the individual being cursed had too much power for the sorcerer's curse to take effect the shaman would put the curse on the person's children. A description of such a curse on a child is the following account by Gladys of the curse put on her when she was a baby. One night when Gladys was still a baby in the cradleboard, a woman doctor, Hadómuhdi, "Hello Mattie", came into the house and warmed her hands over the stove. Nearly everyone was in bed and Gladys was in her cradleboard on the bed playing with the beads hanging down from the hood. As the woman warmed her hands over the stove a baby was heard to cry on the stove, where- 754 upon Hadómuhdi left the house. Kitty immediately sent Gladys' brothers after a man who was just becoming a doctor, and then 755 took some burning rags and followed the doctor to her door, praying as she went. The doctor, whom Kitty sent for, arrived and observed Gladys who was crying long and loud. This man, Sagyeh', advised that two important and experienced doctors be called in to handle the case, which was done. When the two men came they started treating Gladys immediately. Hadómuhdi, the one who had made Gladys sick, came each night of the curing ceremony and was told to go outside and pray "if she still wanted to walk around" (i.e., to live). Her son also came to the ceremonies, but her husband, a doctor at Pyramid Lake named Wunu'yaga', would not attend the curing.

Hadómuhdi did not want to pray at daybreak because she was ashamed. The doctors working over Gladys told Kitty, however, to "get after" the old woman doctor on the third night. The two doctors told Hadómuhdi: "Pua'tua' wumuhna", "Friend's baby turn it back over". Everyone urged her to do this, including her son, so on the third night she agreed to

Wadatkuht

754 755 do so. The following morning she got her husband and the two of them went out and prayed at sunrise. Kitty, the two doctors, and the others were present at this time. Gladys was left at home. As soon as the old woman had apologized and prayed Gladys got well.

754 [841] [262] [787] Another means of putting a curse on someone was as follows. If a woman ate game during her period her act was detected when the hunter's gun flashed red flames and was not accurate. The hunter, realizing that his poor shooting was due to the fact that some young woman had eaten meat killed with his gun during her monthly period, would take steps to make his gun shoot straight and, additionally, put a curse on the guilty woman. The hunter might not know just who the woman was, but in purifying his gun he automatically put a curse on her and she would become ill within a year and might die.

754 783

[824] To purify his gun the hunter chopped up wild parsnip, hakinukpa, and poured hot water over it. The hot water and parsnip were used to bathe the gun, which was done over an ant hill. Sometimes a hunter would bind his arm at this time and cut a vein and bleed onto the parsnip which had fallen into the ant hill (but he did not bleed on the gun). Joaquin did this to his gun, in secret, and later his sister-in-law turned black and got quite ill. She was worked on by a doctor and was saved because he found out that Joaquin had purified his gun in this manner. Joaquin was required to go away and pray for the woman's recovery since the doctor, Ba'ba'yu Nick, "Big Nick", had found out what he had done.

754 683 The following account describes what might happen to a sorcerer who had poisoned someone. A Wadatkuht man's two children, it is said, were poisoned by a shaman, Nunu'kai, Ike's father. After the children died Nunu'kai felt guilty about what he had done and became sick. One day the children's father entered Nunu'kai's brush house, while the latter was taking a nap, and said: "You won't eat anybody more, I am going to give you some of your own medicine". With that the man shot Nunu'kai and carried his body outside and threw it upon a brush fire he had kindled just before entering Nunu'kai' house. All of this occurred at Nunu'kai's village at Secret Valley, and everyone in the village left when they smelled the burning flesh, and Ike's mother burned their house.

755 Curing Accident Victims. Once when Gladys' brother and another boy were driving a buckboard the horses became

Wadátkuht

frightened and ran away. Just as the buckboard was passing over a bridge the vehicle's tongue broke and both boys were thrown into the dry creek bottom. The two severely injured boys were taken into camp and a Pyramid Lake woman doctor worked on them. They were laid on the ground side by side with a can of eagle feathers between them, and each boy was separately encircled by a horse hair rope. The doctor, Tsudi, "Judy", Kitty's father's cousin, sprinkled water on the boys' heads, and also sprinkled black pigment in powder form on their heads. White chalk was mixed with water and given to them in a spoon. Two rings were drawn on each boy's chest with red paint, and a red circle was drawn on each boy's forehead. Since the eagle feathers in the can moved and did not droop the shaman got the sign that the boys were going to recover. The term for trying to bring a sick person back to health was tumánog. 755

A number of years after the accident Tsudi doctored Gladys' brother again, this time for headaches presumably stemming from his previous serious injury. Kitty, Gladys and Gladys' brother went over to Nixon for the treatment. The patient was very weak. Kitty asked Tsudi if she would take the case, and the asking had to be done before sunrise, since that was the traditional time to ask. Tsudi accepted. 757 755 [821]

Gladys did not entirely trust Tsudi, so watched her carefully. The shaman told them all to go outside if they did not have strong stomachs, and to leave her alone with the patient. Gladys started to leave with the others but turned back in order to watch out for her brother. The shaman had assured everyone that everything would be all right when she sent them from the room.

The doctor felt around on the patient's head until she found a vein to open. When she cut the vein with a knife chipped from bottle glass dark-colored blood spurted out. When the blood looked better, more red-colored, she put a quid of chewing tobacco from her mouth on the cut. Later a second quid replaced the first one - it was a "clean" one. After this second wad of tobacco was put on it was tied in place with a horse hair rope and then with a rag. Gladys' brother got better and was never bothered again with the headache.

The knife the doctor used was chipped from bottle glass by striking off flakes with a stone. She "cleaned" the knife with tobacco "juice" (spittle), mud and water. She [413]

Wadátkuht

757 also rubbed the knife with sand just after she had finished
755 chipping it.

When a patient was taken to a doctor who was already doctoring someone the term was natzata. Apparently the shaman would treat both patients at the same time.

755 [821] Doctoring a Sick Person. As noted above, a doctor had to be called in early in the morning before sun up, that is, he had to be asked if he would take the case at that time. He was usually given a gift at the time of asking.

The doctor worked on the patient for four days, usually in a darkened room where everyone had to be quiet. Smoking was not allowed except when the doctor lit up; then everyone lit up. This was prayer time.

The patient lay on the floor and the doctor sat beside him and blew smoke into his face (this action was called háhi), prayed and then began his song (this last action was called tumanagi). An eagle feather was put upright in a can at the patient's head (this action was called tubihi). This was a specially prepared feather as it had down around its base, and the doctor had a decorated eagle feather in his hair. There was money for the doctor in the can with the eagle feather. Putting the money in the can was called astuwunai.

The doctor sang his song and everyone present sang it with him. He sang and prayed for about three hours.

The shaman had an arrowcane stick, or tube, he put against the patient's body to suck out the sickness, an act he did several times. Sucking out the sickness was called pumu' tumuhamuhn, "something to touch with your lips". The doctor sucked during the period when he sang and prayed. He had to clear his own throat of the "sickness" sucked from the patient and spit it out into a pan. It usually consisted of phlegm and clotted blood, and sometimes a worm. The act of spitting out the "sickness" was called ci'ihn.

A close relative of the doctor saw to it that the doctor's rules were carried out. This person "thought the world of the doctor", and was the one who took the pan outside and dug a hole a considerable distance away and buried the sickness that the doctor had extracted from the patient and had spit into the pan. The duty of the helper was to tumaiyoho',

"carry out his orders", while he nuhpu, "doctors". 755

The doctor sucked several times then hummed, tunikihm, while all the other people sang his song loudly. When he stopped his singing to hum, the other people sang on. The humming indicated the approach of the spirit, nosihp. His nosihp talked to him while he hummed. His helper interpreted while he hummed. Meanwhile, the people continued to sing. [776]

The doctor sang different songs, very pretty songs with pretty words. He sang of the mountains, the sun, the moon, and of the springtime. It was a good sign if the patient broke into the doctor's song. [533]

The doctor eventually got up and danced; the women (and sometimes the men) got up and followed behind him. As they went around in a circle the interpreter got up and danced with them. "The dance was like a conga line." Everyone kept in step with the doctor's song. They circled to the left about three times around the patient while singing the doctor's song. The doctor began to stagger and spin in a circle, but before he dropped several men grabbed him and laid him down. At this time he was stiff and unconscious, and while in this condition he spoke. He remained in this state for about one-half hour during which time everyone continued to sing his song. When he came out of his sleep the interpreter helped him sit up. He now talked about his dreams and how he argued with the devils and spirits for the patient's life, and sometimes he told the people that the patient was going to die. [787]

As soon as the doctor awakened the people asked him such questions: Will the patient get well? What is bothering the sick person? The doctor gave instructions to the child's parents (or in the case of an adult patient, to some close relative) on the care of the patient. Usually the close relatives were to go to a spring and wash themselves and pray.

While the doctor was unconscious and the patient lying ill, everyone watched the eagle feather in the can. If it fluttered the patient would get well, if it drooped he would probably die. The feather usually took either course on the fourth night. [787]

Doctoring for a Rattlesnake Bite. The woman who doctored Joaquin when he was bitten by a rattlesnake was Tuna'ᵏzua, "Short Girl", Tsudi's mother. The name of the plant whose 752 [278]

Wada+Kuhf

752 [278] roots were used to cure rattlesnake bite, or to reduce the swelling was pagákinup[a]. It was first cooked and then tied to the bite.

Joaquin got bitten on the foot by a rattler which was beneath a boat he was moving on the shore of Pyramid Lake. Two doctors, Tuna'[k]zua and her husband, tied his leg from above the knee down to the bite. A rope was simply wrapped around and around his leg. Holes were punched into his ankle with a knife and the doctors sang and tied pagákinup[a] to his leg at the bite. The woman doctor held his leg and "talked".

When Joaquin's family were crying because of his being bitten, the doctor told them to go out and wash their tears away with water and pray to the sun for his recovery. He did recover.

755 756 When a doctor became ill he doctored himself. Susy was a doctor, and in her last illnesses she apparently tried to make herself well, because Kitty saw her rattle on her bed. She said that if Susy had not been so weak and sick she would not have allowed any one to see her rattle. Doctors could tell when they were going to die because their rattle got progressively lighter in weight.

789 [825] [821] Weather Control. Ike said that rain could be produced by spitting on a marmot tail and then brushing one's hand down the tail as if to brush in the moisture. Wind was caused by whirling a bullroarer, or by lashing the air with a stick. Wind could also be made to blow through a gap in the Sierra, Kukwa[P]ta, if one knew the correct words.

821 [789] [177] Eclipse of the Sun. Once when the sun was eclipsed (tabatogano[b] - "sun dark") the people living at Mata built a fire. At this time both Kitty's grandmother and grandfather prayed. They talked to the sun, and no one was afraid because they had confidence in Kitty's grandfather. The people looked at the eclipse through smoked glass given them by some white people.

789 513 825 Sleeping Charm. If a person tied a marmot tail about his neck he would sleep very well, and would not wake easily. Ike's sister was a "crybaby" and would not sleep, so her mother took a marmot tail and hung it from the hood of the baby's cradleboard and the little girl slept well after that.

Wadátkuht

832

Love Charm. Some old men mixed some sort of herbs and put it on their hands and then they patted and touched young women and girls so that the girls would be doped and go to sleep. They became infatuated with the old men and were willing to sleep with them. Some women are said to have had this sort of charm over men.

224
789

Hunting Charm. When a Wadátkuht killed a deer he buried the bladder, sinup, where he killed the animal. The bladder was buried behind the first log, rock or bush nearby. As the bladder was buried, the hunter said to it: "Yan^{a}kas^{a} nu^{u} maiyudua", "I will find you here." By doing this the hunter was assured of finding a deer at this same spot when he chose to return.

223
789

Kitty said that a Wadátkuht man used to catch owls and eagles by painting his naked body and by singing in front of the birds perched nearby. As he sang he moved slowly toward the bird until he was close enough to grasp it with his hands.

539
776

Supernatural Helpers. Ike told the following stories of individuals who had superhuman abilities given them by their power, or helper. Johnny Monday left Fort Bidwell one morning, and around noon he got to Summit Lake. Here he ate lunch and rested for a bit and then started on. He got to Fort McDermitt that evening at sundown. A conservative estimate of the distance he would have had to travel is about 140 miles. It was dove, ihov^{i}, of whom he dreamed when he got his power, and it was this bird that made him so fleet of foot. The last time Ike saw this old man was around 1924, which suggests that Johnny may have been born around 1850, or somewhat earlier.

Black Jack gave his blanket to Bob Dodge to carry on the latter's horse with him. Black Jack said that he would start on ahead on foot and that Bob Dodge could catch up with him on the horse. Bob went out and caught and saddled his horse and set out shortly thereafter. He did not catch up with Black Jack until he got to Potato Patch, about 32 miles north of Nixon, Nevada and about 31 miles south of Gerlach. Black Jack was resting when Bob found him. They both rested here for awhile and then Black Jack told Bob to go catch the horse and when he (Bob) caught up with him, he could give him (Black Jack) a ride behind the saddle. Bob caught the horse and began to follow Black Jack's tracks. The tracks looked as if he were merely walking, not running. Bob galloped and trotted his horse but did not catch up with

539 776 Black Jack until they were about one mile from Nixon. Bob told Black Jack to jump on behind the saddle and he would give him a ride the remainder of the way, but Black Jack said it was all right, that he could make it on in to Nixon. It is presumed that their point of departure was Gerlach, or vicinity, thus the distance traveled would have been greater than 60 miles.

Black Jack had antelope as his helper and never used a horse, but traveled on foot. He died about 1910 which indicates that he, too, may have been born around 1850.

Ike did not say whether Johnny Monday and Black Jack were Wadátkuht, or not, but it is likely that they were not. However, they were from a neighboring group of Paiute and their exploits could probably have been matched by the Wadátkuht.

212 Petroglyphs. The name for petroglyphs was túmadai, "magic", or "trick". Only certain people knew what they meant, and this was all the information that Kitty, her sisters Helen and Libby, Gladys, and Gladys' cousin, Dorothy, had on petroglyphs which are so numerous in the region about Honey Lake. Kitty and Gladys said, however, a more common name for petroglyphs was numutubon, "Indian writing". Susy said that petroglyphs were only known to those who put them on, and that snake elements were put on by those who had an [756] understanding of snakes. All this information suggests that [881] petroglyphs were made by shamans for purposes best known to themselves. There is no evidence that petroglyphs were in any way connected with the girls' puberty ceremonies.

SOCIAL LIFE

622 Headmen. Little information was obtained with respect to headmen despite the fact that Kitty's father, Joaquin, was the last headman of the Wadátkuht Paiute. Gladys stated that Dick Wright, Kukwhi, and Joaquin, Numúnana, were "captains" and both were considered to be leaders. Both lived at the same time and seem to have had an equal status within the group. They gave the necessary orders for the "big times", and according to Gladys, could have other people work for them to catch fish, hunt, build a house and similar work. They [692] also were called upon to settle disputes between people within [177] the band. The situation of having other people work for them as averred by Gladys, however, is likely to apply only to the

Wadátkuht

historic period and is a consequence of white contact (cf., Heizer, 1960, pp. 6-7). 622 [177]

Ownership of Gathering Places. The Wadátkuht, as stated elsewhere in this study, operated on the rule of first come, first served in hunting and gathering. If a family was picking an oak tree they were left alone, but there was no ownership of such things. Close relatives were first to be told of a fish run, or a bountiful acorn crop, so that they could share in the harvest. Even neighboring groups such as the Maidu might be invited to share in the yield. Tribal boundaries were recognized and before peaceful use of a neighboring group's area could be made, permission would have to be given. 421 [648]

Inheritance. With respect to inheritance Gladys said that a man's oldest son was his first choice when he passed anything on. She went on to point out, however, that all the personal possessions of a person were buried with him, and in the old days a man's horse was even killed. 428 [764]

Doctoring tended to remain in families if the example of one family can be thought of as typical. The family in question is not Wadátkuht, although related to the Joaquin family. The woman who cured Joaquin from snake bite, Tsudi, in turn had a daughter who is currently becoming a doctor, apparently with her mother's dreams being wished to her. It will be recalled that Tuna'kzua's husband, also, was a doctor. [756]

Suicide. Suicide was called namagutumagua, and was most often accomplished by eating wild parsnips, haki^{nukpa}. People also killed themselves by leaping from cliffs, riding a horse too fast, or by any other likely method. 762

One Pyramid Lake man, although too old for the army and not eligible, was afraid that he would be drafted. He did not want to kill anyone so decided to do away with himself. He went to a hill near Fort Sage (Herlong, California) and remained there until he died. His mother found his body several years after and identified him by the rifle found near his body.

One Wadátkuht man's wife although not Wadátkuht herself, was thrown out of the house by her husband and became so unhappy that she took some wild parsnip. She got violently ill and changed her mind only to be saved when Kitty got some cream for her to drink. [757]

Wadátkuht

762 Another Wadátkuht man was mean to his wife and beat her. As a consequence she became despondent and took wild parsnip to kill herself, but when her relatives found out what she [557] had done Kitty was again called upon. She got the woman to drink some cream and saved her life.

561 Status Terms. The following status terms were recorded: 192 baby, ohá; boy, nátzi; girl, tsia'; young man, tuibitsi; young woman, siadum; woman, mogut; old man, wa'its; old woman, biawuhb.

838 Transvestites. Men who would rather do women's work were considered to be "sissies" and were made to wear women's clothes until they could be more manly. They were despised by both men and women and did not marry. This judgment, [177] however, seems to be heavily colored by the more recent white standards.

648 Warfare. Susy told of a fight once between the Pit River people and the Paiute in the Susanville area (she firmly maintained that Susanville was in Wadátkuht territory, but she stands alone in this contention) that apparently occurred long before white occupation of the region. The Pit River [754] people had a doctor who sang a song to keep the Paiutes asleep in the early morning so that the attack could be made with safety. The doctor said, "Sleep, sleep, sleep, Paiute people sleep". The Paiutes were not caught asleep, however, and they repulsed the attack with a heavy loss to the Pit River attackers. One Pit River man was left alive so that he could carry the story back home and organize a revenge party. The Paiutes wanted this because they then could kill more Pit River people. In the last war party the Pit River people would send (just how the Paiutes would know it was to be the last party was not stated) the Paiutes would kill all the enemy. The Pit River people fight "because they are mean". Susy's father's father tied eagle feathers (possibly just one) in his hair for his power so that the arrows shot by the Pit River people would be ineffectual.

Ike and Kitty said that the Pit River Indians and the Paiutes fought a lot and the Paiutes finally got tired of being attacked and banded together and went to Big Valley, in Achomawi territory, and killed many Pit River people. This action stopped the Pit River raids. Some Bannock were said to have helped the Paiutes in this fight which took place before the white people came into the country. The fighting lasted for only about one and a half hours.

Wadátkuht

Kitty said the Paiutes never fought the Maidu, but they did fight the Pit River people who were called Sai't numusi hu uhd, "People's insides hung up". They got this name because they killed and eviscerated some Paiute people at the Paiute village of t'Pog on Pyramid Lake. This village was at a spring on a hillside on the Simon ranch. The Pit River people wound the intestines of the slain Paiutes on the sagebrush. This fight took place about 1851 when the whites first began to come into this area. 648

The Pit River people also killed some Paiutes near Likely, Modoc County, at about the same time as the fight at Pyramid Lake. During various other fights, however the Paiutes were able to kill some Pit River people.

Kitty had never heard of fights between the Washo and the Paiutes. However, the Washo and the Maidu never could get along together, and often fought.

The informants gave several accounts of stealing women by the different groups. Pit River men returning from fishing trips, and on their way back to their own country would capture Maidu women. Dick Wright, a Wadátkuht, captured a Maidu woman, Ginny, and kept her for his wife. Joaquin's father's brother, Baba Kuhku[a], captured a Maidu woman for his wife. A small Paiute man named Wihibigo'gai[yuh] had two wives. One of them was a Pit River woman he captured during a fight with the Pit River people at Likely around 1850.

Ike told a story about the capture of a Paiute woman (from a band he did not identify) by the Bannock. The man who stole her already had a Bannock wife and the Bannock treated the captured woman badly. The Paiute woman had a son by the Bannock man. 648 539

The Bannock man's mother took pity upon the Paiute woman and made her several pairs of moccasins and told her to steal away and return to her own people. One day when everyone else was away hunting, the mother-in-law gave the Paiute woman a big dog upon which she had tied packs of food for the trip of the woman and her boy back to her own home. The two were able to make good their escape. When the boy grew up he went back to the Bannock to steal horses and on one trip was captured; at that time he discovered his father. [492]

Ike also gave information concerning horse stealing by the Paiutes. The only Paiutes who had horses in the early 648 425

Wadatkuht

648 425 days were those individuals who walked north to the Bannock country and stole horses from them. One such man was Tusi o'oits, "Little Left", a small, left-handed Kɔ̈padkuht man from the vicinity of Buffalo Meadows (Tuhá tapi, "White Rock"), Nevada. He was also called Skeeter John and lived with the Wadátkuht at the Secret Valley village of Sigu patsóna.

Skeeter John, with three or four friends would go north until they located a large camp of many tepees of Bannock who were engaged in hunting buffalo. Early in the morning they would sneak up to where the Bannock horses were staked out and each of them would quietly take three or four apiece. On one of these raids a Paiute man even cut the rope that a sleeping Bannock man held which was tied to a horse he was supposed to be guarding. Such raids were usually made around two or three o'clock in the morning.

Horses were very scarce before the white people came. Those who did not steal horses from the Bannock would often get them by stealing them from Skeeter John and the other men who had taken the great risk of stealing them from the Bannock.

[177] [492] From the stories told by Skeeter John to Ike it is apparent that the Plains influence was in the process of reaching the various groups of Paiutes, and that horse stealing was one such element. The use of a dog to carry packs is another item which indicates Plains influence, and the incident cited above is an example of how elements from one culture pass on to another.

727 535 The clearest and most detailed description of scalping and the scalp dance was given by Susy who stated that no one was scalped "unless he was a very bad person". When a scalp was taken there was a "war dance", which was called tuwankut. The scalp was put on a pole and the man who took the scalp talked to it, saying, "Mihuitsaka'ɔ̈pɔ̈kama", meaning, "so that is how your blood tastes" (mi, "so"; huisaka', "that"; ɔ̈, "your"; pɔ̈, "blood"; kamá, "taste"). This was repeated about three times as the man sang. He said this as he bit the air below the scalp in the area where the slain man's neck would have been. The scalp was not bitten, only the presumed neck area of the victim. Everyone else was in a circle about the pole, each with a handful of brush which he moved up and down in front of his body as he danced.

Wadatkuht

Cursing. When a person was exceedingly upset by another and felt called upon to use strong language to him he might say, "Stuhyuhŏ","Bad you are". This was a strong thing to say to another person, but if emphasis was needed one could say, "Stuhyuh hiyuŏ", "Bad you very are". This latter statement was about as strong as a person could go verbally. These terms were considered to be "very mean things to say". 195 578

CEREMONIES

Limited information was obtained concerning the Wadátkuht ceremonial life, and the girls' puberty ceremony already has been described earlier. The "war dance" also has been noted. 796 535

In recent years the annual Bear Dance has been of considerable importance to Kitty as she was its local sponsor. There seems to be little doubt in anyone's mind, either Maidu or Paiute, that it is a Maidu ceremony. Other dance information given by the informants are names only, and include the Antelope Dance, Eagle Dance, Sun Dance and the Rabbit Dance. The latter was given on a festive day in the winter when rabbits were caught in a drive, and was a round dance. The informants admitted that most of the dances they could name were those given by the Shoshone. [177]

GAMES AND GAMBLING

In the excavation of Tommy Tucker Cave (cf., Fenenga and Riddell, 1949) numerous sharp-pointed twigs were found. When these twigs were described to one of Kitty's sons he said that they were probably used in the dice game called Wokókob tatsung in. Wokókob was the name for arrowcane (Phragmites communis) and tatsung in was the name for the dice, or "cards". This game was usually played by two men. A surface was prepared on the level ground by wetting the clay-like soil and patting it until it was smooth and hard. A semi-circle of sharp-pointed (?) sticks were then thrust into the ground about the playing surface. The dice were of arrowcane sections from eight to ten inches long split lengthwise. The concave surface of these dice was painted red but the rounded surface was in no way modified. The first player took the dice, eight in number, and threw them into the center of the playing area in such a manner that the dice tended to stand on end for a short interval before falling. The red surfaces gave the player his points. Each 525 [172]

Wadátkuht

525 player was provided with a stick which he used as a marker. The marker was placed between two of the upright sticks in the semi-circle, the exact spot depending upon the number of points the player had just made. If the player happened to get points which allowed his marker to be placed between the same two upright sticks in the semi-circle that held the marker of the opponent, the opponent had to take his indicator stick back to the beginning. The object was for each player to try to get enough points to allow him to go all the way around the semi-circle and back to the starting point before the other player. The one who first reached his starting point in this manner won the pot. Sometimes as many as 80 sticks were used as uprights in the semi-circle.

[172] If Kitty's son has been correct in his identification of the pointed twigs recovered archaeologically we have evidence of such a gambling game being played in prehistoric times in the Wadátkuht area. It was not stated, however, if the Wadátkuht played this type of gambling game. Kitty's son played it in Nevada and may have learned it there rather than as a traditional game at home.

[189] The hand game in which bones were used is called na iakwi. The bones were "filled with something" to give the owner power, or luck in gambling.

525 439 It was pointed out by the informants that trade was actually carried out by gambling as such things as deer hides, baskets, and beads were at stake. Dentalia, called pahuka, were brought in and gambled for such things as horses. The Washo and the Paiute commonly traded with one another with the Washo bringing rabbitskin blankets and the Paiute deer skins. What was not gambled away was then traded.

526 Boys about eight years old played a game in which arrows were shot at a bundle of grass thrown on the ground about 25 feet away. Ike and about six other boys would take two shots apiece, unless one of the boys should hit it first. After the bundle was hit it was then propped against a bush and the boys stood back about ten feet and shot at it. Each was allowed two shots until the target was hit. The target was then put on the end of one of the bows and pushed back and forth on the ground in a V pattern. Each boy, again, was allowed to take his usual two shots until the target was hit. The boy who hit the target (most often?) became the winner and won all the bows and arrows from the other boys.

Wadátkuht

526

Ike said that the boy who won the bows and arrows from him and the other boys was good at target shooting, but had a hard time hitting game. The name of this game was wusokoi.

A game in which a "little wheel is rolled on the ground" was called pa isi'i. Ike thought the "wheel" was shot at with arrows.

Women's shinny is called tapiko, and the invitation to it is called nazits^{k}. The game is played by four women, two on each side. Each woman had a stick about four feet long, and the ball was of buckskin stuffed with deer hair. The women first stood in a circle, a position called sipidik^{u} wunus, with their sticks on top of the ball. Each woman then tried to catch the ball with her stick and knock it to the goal. This was called tsiwinai. The field was about 400 yards (sic) long, and the goal was a circle drawn on the ground. The game started in the center of the field, and the observers bet on one team or the other.

Football, called wutsimu, was played by both men and women, but never together. A round buckskin ball filled with deer hair was used by the players. A number of players traversed a course about 400 yards long kicking the ball from the starting point to the finishing point. The winner was the individual who kicked the ball to the goal first. Bets were laid on who would be the winner.

Another version of the game of football was one in which there were two teams and two balls. The team which kicked their ball from the beginning of the course to the end, and returned to the starting point, first, won the contest. The football game played with two teams was called wutukoi. When Ike played the two team game the field was about one-quarter mile long and was not cleared. It simply was a course over which the two teams had to go and return. At a signal each team would kick their ball from the starting point and go to the end of the course and return. The first team, of four boys each, to return was the winning team. He said the game was played for enjoyment.

524

Kitty's sister and sister's friend made mud dolls and models of kitchen stoves in mud. The dolls and stoves were quite well made, for the stove had circles for the stove lids and the dolls showed action. They played house with these toys and the women dolls would be using the mud stoves. The toys would be arranged to represent domestic activities and

Wadatkuht

524 Kitty, who was younger, would take advantage of the temporary absence of the other girls and destroy all of the toys. She also broke her sister's toy cradleboards and her beadwork. For doing this her sister would beat her up.

MYTHOLOGY

538 [821] Story telling was reserved for stormy days, therefore, presumably during the winter. To do otherwise would cause it to storm. Ike seemed to know many myths and enjoyed telling them, unfortunately in Paiute. When he was getting ready to tell some stories he would say "Na'isha dukwi", "Let's tell a lie". Despite the fact that it was not possible to obtain the myths as he told them the essence of several was gotten and is given below.

539 Why Dove Makes a Mournful Sound. A brother and a sister were the last people left in the world, and they were very attached to one another. The brother died and his sister was very sad. She told her distant relatives that she was going to turn into a dove. She mourned and became very thin. She finally turned into a dove (ihov^{i}) and is still mourning for her brother. She said that anyone who heard her would be lonely.

Why People Die. At one time Bald Mountain (Guha kaive) stood vertically, on end, on top of Diamond Mountain, and at the top of Bald Mountain there was a spring. One day Wolf and Coyote had a violent argument. Wolf wanted to continue to allow old people to climb up to the top of the mountain and bathe in the spring so that they could regain their youth. Coyote was of a contrary mind and thought that old people should die. During the argument Coyote got so angry that he kicked Bald Mountain and it toppled over into the valley below. The force of the fall flattened the mountain as it is today. The water from the spring splashed out forming Honey Lake, Pyramid Lake, Eagle Lake and several other lakes in the region. Since then the old people cannot bathe in the spring and become young again.

Coyote Digs Potatoes. Young Coyote went out with a group of old women to help them dig Indian "potatoes". He straggled behind the women and urged them to stoop over to dig potatoes. They had heavy packs on their backs but he urged them to stoop over even further. Finally Coyote took advantage of the position in which the old women had put

Wadátkuht

themselves and had intercourse with them. From this the old women bore coyote pups. 539

Coyote and His Frog Wife. Coyote was married to old Frog Woman who got more ugly as she grew older. Coyote was always good-looking so he "stepped out" on his wife. He told her that he was going to a dance with some other woman. Frog Woman let him go but she dressed up very prettily and went to the dance herself. Coyote did not recognize her as she had put on a mask and looked so pretty in her nice clothes. Coyote always kept an eye open for any pretty women so he was greatly attracted by this new woman. He danced with her all evening and told her how beautiful she was. Later on when Frog Woman took her mask off Coyote was very unhappy to find that he had been tricked.

Coyote and the Doe Deer. Coyote met a beautiful doe grazing in a meadow so he began to follow her and tried to get her to stop with him for awhile. She would not oblige but kept ahead of him until they reached the edge of the desert. Coyote then told the doe to come south with him, for if she were to continue she would soon be out in the desert without grass or water. Rather than go with Coyote the doe went on out into the desert. Even today if you see deer you will soon see a coyote following them.

Coyote and Mrs. Squirrel. Coyote saw Mrs. Squirrel out gathering nuts and asked her to come closer and "visit" with him, but she stayed out of his reach and continued to gather nuts. Finally when she had finished her gathering she ran up a tree. Coyote ran over to the tree and leaned up against the trunk with his forefeet and looked up the tree to see Mrs. Squirrel. He kept begging her to come down but she would not come to him. While he was looking up the trunk and talking Mrs. Squirrel ran down the back side of the tree trunk and walked up behind Coyote and smeared two hands full of pitch over his eyes.

Cottontail Tries to Catch the Sun. Cottontail tried to catch the sun by climbing through the notch in the Sierra called KukwaPta. (Plate 3-c). Each time he almost got through he was blown back by the wind which blows through this notch in the mountains. After many adventures and by playing tricks on Buzzard he was successful in climbing through the wind hole. (The details of this myth were not obtained as the interpreter forgot them when she tried to retell it.)

Washo NT20

APPENDIX A

WASHO ETHNOGEOGRAPHIC NOTES

103
[115]
[114]

The following ethnogeographic notes were obtained from a Washo shaman, Harry Wilson, whose home was near Doyle, California. The native name for the former Washo village at this place is Mehltútumi wadaiyo ("Shady Place"). These notes were made during a visit of several hours on the 27th of July, 1951. Harry Wilson died in 1954.

1) Dihsuhm - the name for Honey Lake, and has reference to the seeds gathered there. It is quite likely that these seeds are the important wada seeds of the Wadátkuht Paiute.

2) Tahalálak - Hot Springs Mountain.

3) Weodalak - "Warm Mountain", the name for Ft. Sage Mountain. The word for mountain is dalak.

4) Gewuhtsuhlahat - "Coyote Jump Across", the name for the creek on Jim Miller's ranch near the Red Rock Canyon turn-off.

5) Hemogosuhm - no data were obtained for this term, but it may be a place name lying in the vicinity of the preceding and following named places.

6) Daowonga - "Lake", the name for the playa now called Alkali Flat where Scott's Station is located.

7) Mashoni - the name of a creek located on a hillside on the east side of Reno junction.

8) Utsudalak - the name for a mountain northeast of Hallelujah Junction. Utsu is a weed that is unbreakable when green.

9) Tsemiungadalak - "Sand Mountain", on the east side of Hallelujah Junction.

10) Dawioshuhdima - the name of a spring on the east side of the county road where it crosses the summit on the Red Rock road.

11) Bokodalap - this is the name for the mountain on the west side of Winnemucca Valley, and on the east side of

Pyramid Lake. This mountain is now called Tule Mountain. 103

12) Sesmiht tsihlgonga - "To Dig In", the name for the area of the Evan's ranch near Purdy's.

13) Watih - the name for Alkali Lake on the Nevada side of the state line, and on the east side of Highway 395.

14) Petsumalidima - "Wild Rose Water", a spring on the north end of Watih.

15) Kobihsih' - the name for Lemmen Valley.

16) Kopodima - "White Rock Spring", the name for White Rock Spring in Lemmen Valley near a chicken ranch.

17) Himu dihasho - the name for Dog Valley, on the west side of Peavine Mountain. It is named after a white rock.

18) Natasikaka - "Upside down", the name for Peavine Mountain.

19) Daobeumawa' - the name for Reno.

20) Balaloa - "Valley", the name for the valley east of Sparks, Nevada.

21) Daobiosho - "Water Through Canyon", the name for the Truckee River Canyon on the Reno side of Sparks.

22) Imgih malim - a place two miles below Lawton Springs where a creek comes into the Truckee River.

23) Daoagawaka - the name for the Truckee River.

24) Daoala - the name for Lake Tahoe.

25) Daogulanga - the name for some hills on the Reno side of Steamboat.

26) Himo gosuhm - the south side of Brown's Station where creeks come down from the west.

27) Dimadatsusu - "Sweetwater", the name for a spring near the top of a canyon on the east side of Steamboat.

28) Dimatagapopoe - "Alkali Water", a spring on top of and

Washo NT 20

103

on the south side of Dímadatsúsu.

29) Mehltútumi wadaiyo - "Shady Place", is the village site near Doyle, California, near Harry Wilson's place.

30) T'ashuh' awawa - "Rustling Cottonwood Leaves". This place is about two miles south of Harry Wilson's place and is at a bend of the road, and on the south side of Sam Boni's ranch.

31) Tedehmge - "Metate", the name for the area east of the Nevada State Prison.

32) Pehtsumalidima - "Wild Rose Spring", refers to a spring southeast of the Nevada State Prison. There is some mining going on in this area.

33) Kabadima - "Gooseberry Spring", is located east of Item 32.

34) Maokápa - "To Break Something". The location of this place was not obtained but is in the vicinity of Item 32 and Item 33 as Harry Wilson was naming the places he knew in the general order in which they occurred geographically.

35) Himomalaiko - "Willows Moving Back and Forth", a place south of Item 33. The name for willow is hímo.

36) Damlihn - a hill a little east and south of Item 35.

37) Himowáka - "Willow Creek", the name for Willow Creek somewhere south (?) of Item 36.

38) Daotishitalak - "Burned Hillside". This is also the white name for this area. It is near Item 37.

39) Tangíshitalak - the name of a mountain which has a mine upon it and is presumably beyond (south?) of Item 38.

40) Daoldima - a spring southeast of Item 39.

41) Wehtsapalónga - Where the WPRR track passes about four miles southeast of Harry Wilson's Place. It is just below Mr. Evan's field along the west side of the creek at a place where the sagebrush is high. This place was named because of the sagebrush bark which was gotten for clothing.

[287]
[824]

Washo NT20

42) Daolulehlehk - means "Fire Makes Red Rock", the name for the eroded bluffs of red colored earth which can be seen from Highway 395 at the Red Rock turn-off.

43) Daogépehm - means "Like a Cut-bank", and is the name for Dog Valley grade where ice water springs are located on the county road.

Harry Wilson, in his interview, tended to proceed geographically from Doyle to a point south and east of the Nevada State Prison in his place names. This is particularly true for items 31 through 40. It was neither possible to get him to be more precise, nor to get him to go to the places physically. For these reasons these geographic places are not more accurately located. He could not give a name for Long Valley or for Long Valley Creek which flows into Honey Lake.

These notes on Northern Washo ethnogeography tend to substantiate the contention of the Honey Lake Paiute that their territory extends to Doyle and that of the Washo begins at Doyle and extends southward. Had Harry Wilson known of Washo villages north of Doyle there is no reason to believe that he would have neglected to mention them. In fact, special interrogation was made at the time to urge him to give any information concerning names for villages and physiographic features in the Honey Lake region. The result was limited to his providing a name for Honey Lake, Hot Springs Mountain, and Fort Sage Mountain, all prominent physiographic features near his home. Village names and locations are conspicuously absent in his presentation. This does not deny the fact that the Washo used portions of the Honey Lake Valley, but it very strongly suggests that their use was with the consent of the Honey Lake Paiute who held title to the region.

W 103

W 103 124

W N 114 131

W [124]

N [423]

W N [648]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

BIBLIOGRAPHY

Culin, S.
1907 Games of the North American Indians. Bureau of American Ethnology, Annual Report, No. 24. Washington, D. C.

Davis, W. N., Jr.
n.d. California East of the Sierra. A Study in Economic Sectionalism. (Ph. D. thesis, History Department, University of California, Berkeley, 1942).

Elliott, T. C.
1920 Journal of Peter Skene Ogden; Snake Expedition, 1828-29. Oregon Historical Society Quarterly, Vol. 21, pp. 383-393. Portland.

Fairfield, Asa M.
1916 Fairfield's Pioneer History of Lassen County, California. Crocker Company. San Francisco.

Fenenga, F., and F. A. Riddell
1949 Excavation of Tommy Tucker Cave, Lassen County, California. American Antiquity, Vol. 14, No. 3. Menasha.

Fremont, J. C.
1845 Report of the Exploring Expedition to the Rocky Mountains, in the Year 1842, and to Oregon and Northern California, 1843-44. Senate Publication No. 174. Washington, D. C.

Heizer, R. F.
1960 Notes on Some Paviotso Personalities and Material Culture. Nevada State Museum, Anthropological Papers, No. 2. Carson City.

Kniffen, F. B.
1928 Achomawi Geography. University of California Publications in American Archaeology and Ethnology, Vol. 23, No. 5. Berkeley.

Lamb, S. M.
1959 Linguistic Prehistory in the Great Basin. International Journal of American Linguistics, Vol. 24, No. 2.

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

113

Merriam, C. H.
1926 The Classification and Distribution of the Pit River Indian Tribes of California. Smithsonian Miscellaneous Collections, Vol. 78, No. 3. Washington, D. C.

Patton, C. P.
n.d. The Climate of California According to the Thornthwaite Classification of 1948. (M. A. thesis, Department of Geography, University of California, Berkeley, 1951).

Read, G. W., and R. Gaines
1949 Gold Rush. The Journals, Drawings, and Other Papers of J. Goldsborough Bruff. Columbia University Press. New York.

Riddell, F. A.
1956 Final Report on the Archaeology of Tommy Tucker Cave. University of California Archaeological Survey Report, No. 35, pp. 1-25.

1958 The Eastern California Border: Cultural and Temporal Affinities. University of California Archaeological Survey Report, No. 42, pp. 41-48.

Stewart, O. C.
1939 Northern Paiute Bands. University of California Anthropological Records, Vo. 4, No. 3, pp. 361-446. Berkeley.

Wheat, M. M.
1959 Notes on Paviotso Material Culture, Number 1. Nevada State Museum, Anthropological Papers, No. 1. Carson City.

Wieslander, A. E., and H. A. Jensen
1945 Map of the Vegetation Types of California. United States Department of Agriculture, Forest Service. California Forest and Range Experiment Station.

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13

Wadatkuht

[P. 88]

Plate 1

115
291
142

a. Kitty Joaquin

b. Kitty Joaquin and her daughter Gladys

c. Lena Joaquin Cobbs

d. Grant Servilleon

e. Gladys Hankins, Kitty Joaquin, and the Herdsman

[End Plate 1]

Wadátkuht

[P. 89]

Plate 2

291
[115]

b. Kitty Joaquin, Gladys Menkins, and Ike Northrump at Matú

d. House pit at Matú

361

857

a. Village of Matú

c. Slide at Matú

[End Plate 2]

15: Riddell E-5 (ca. 1948-1954) 1960 NR13 Northern Paiute NR13
Wadatkuht

[P. 90]

Plate 3

343 ←

291
222 →

b. Frame of sweat house

d. Gathering [illegible]

415
291 ←

133 →

a. Bedrock mortars at [illegible]

c. [illegible] or "Wind Hole"

[End Plate 3]

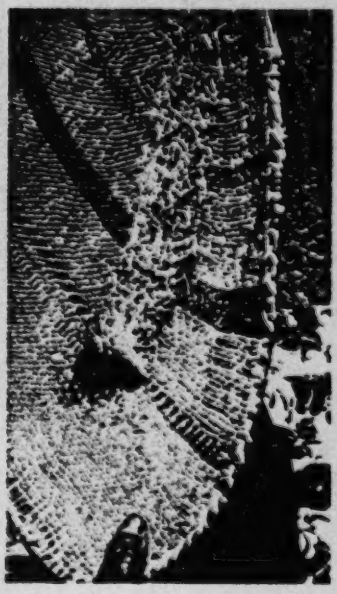
Wadatkuht

[P. 91]

Plate 4

412
415
285

a. Metate and mano



b. Winnowing tray

516
252

c. Grinding with metate and mano

d. Winnowing seed

[End Plate 4]

Wadatkuht

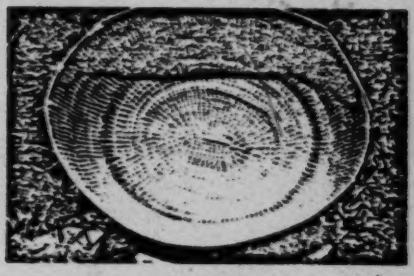
[P. 92]

Plate 5

285

[252]

a. Washing "wild potatoes" with palms, "sieve"



b. Coiled basket

291

222

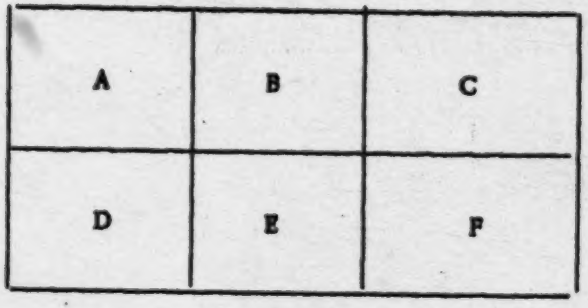
c. Digging "wild potatoes"

252

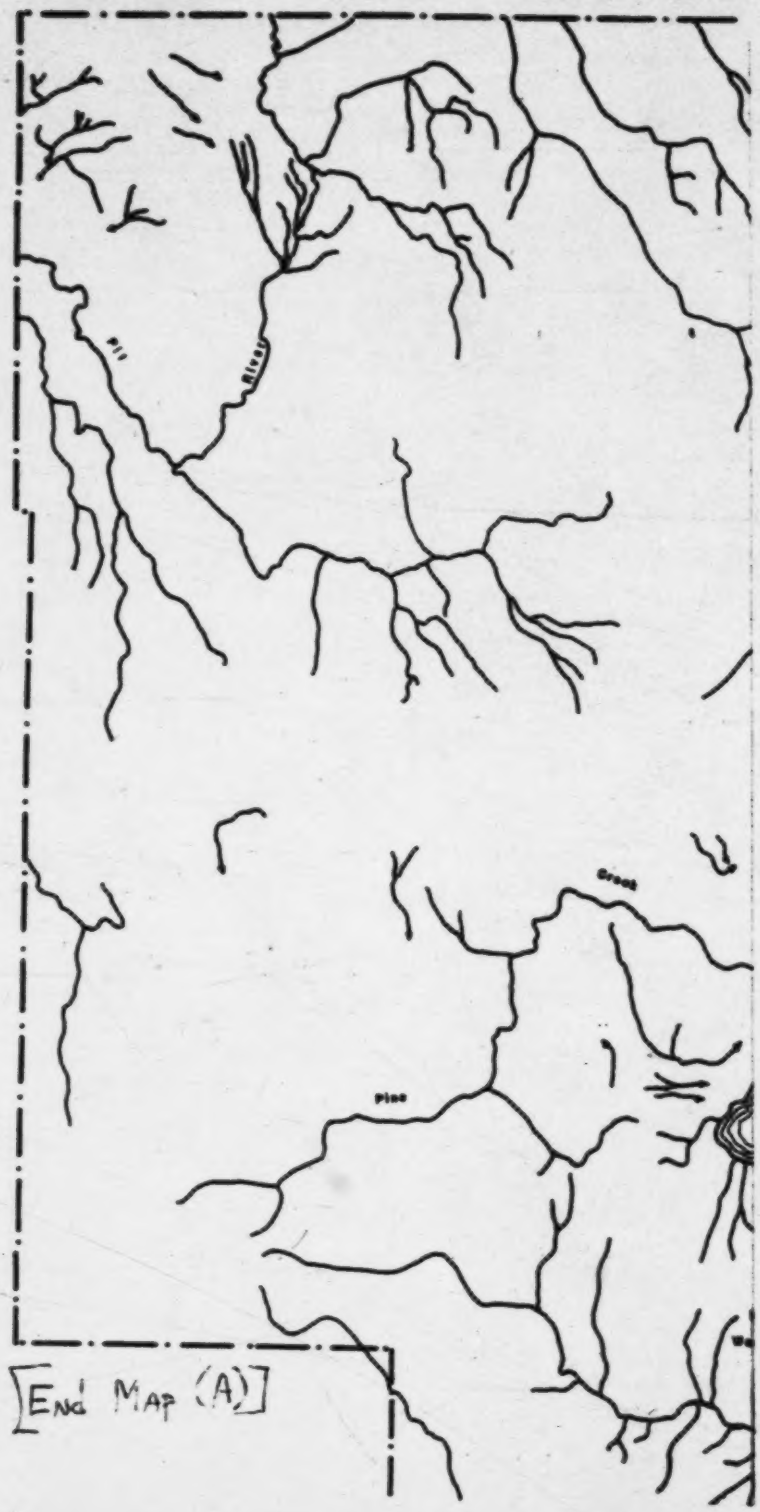
d. Looking across flats

[End Plate 5]

Chart of positions of 2nd map following p. 92.

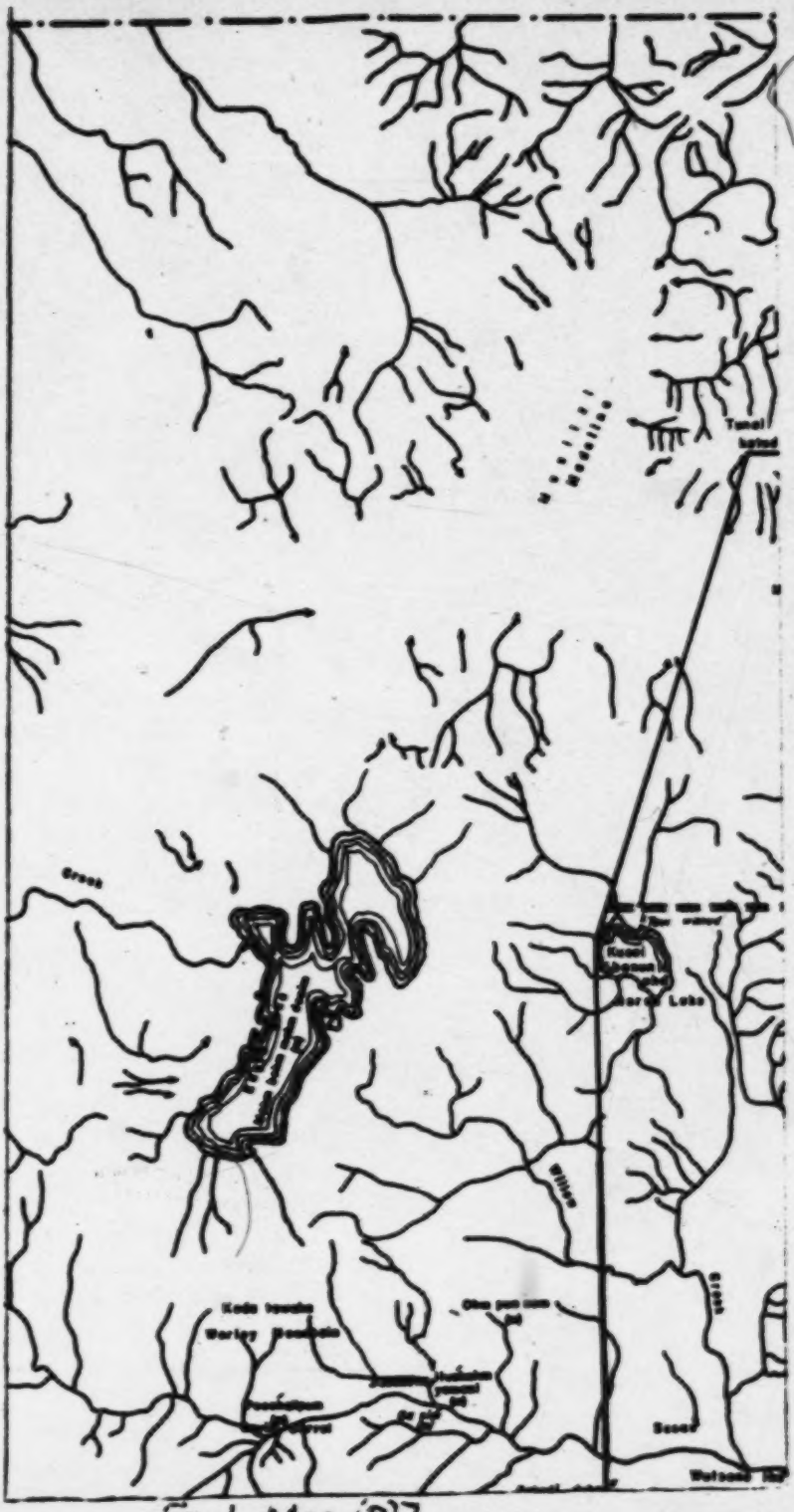


103
102
133



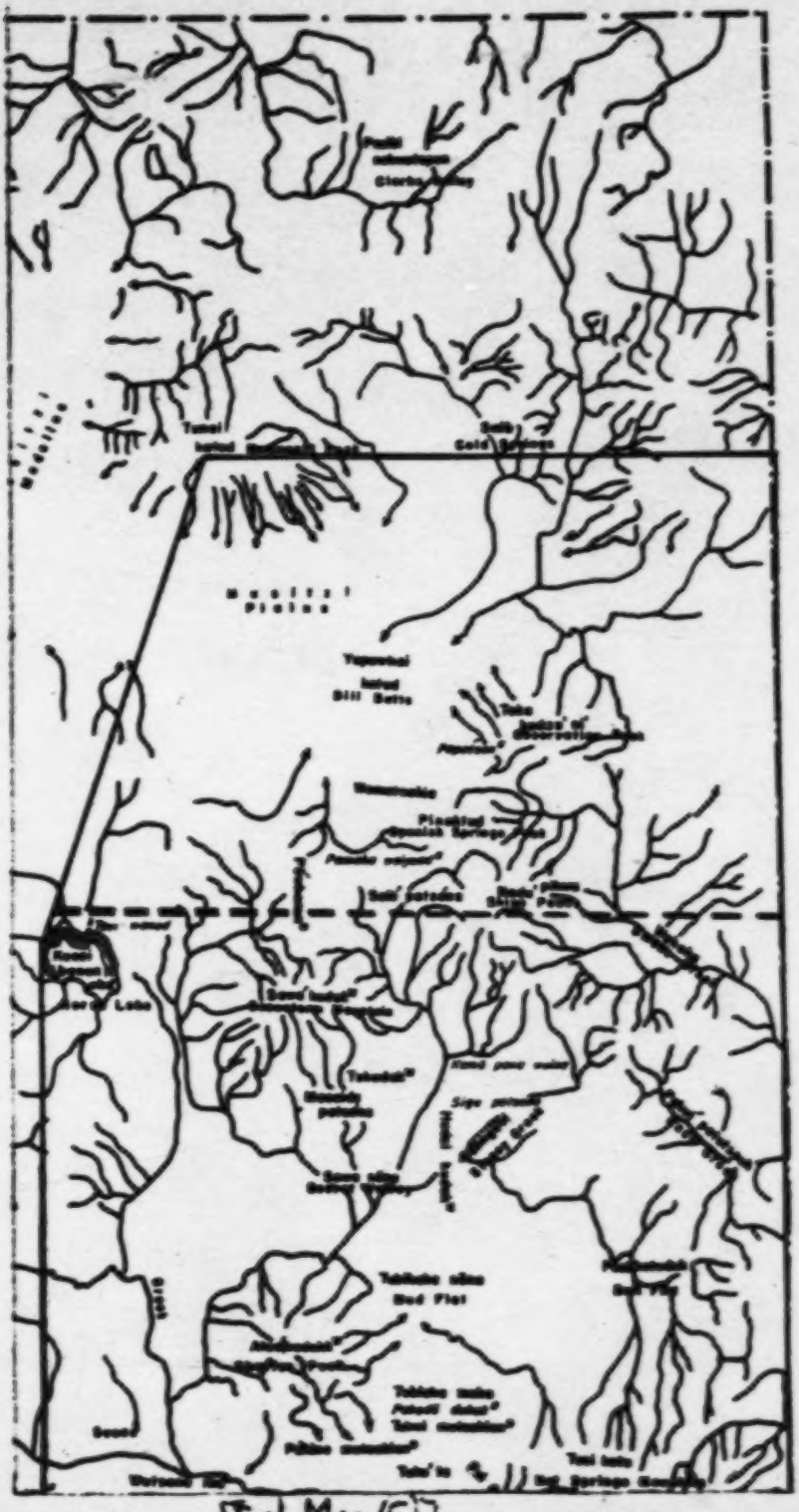
[End Map (A)]

102
103
133



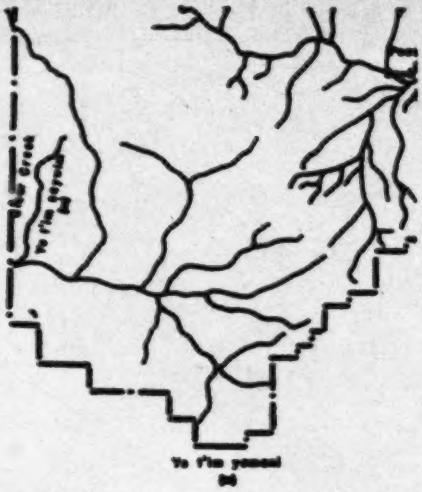
[End Map (B)]

102
103
133



[End Map (C)]

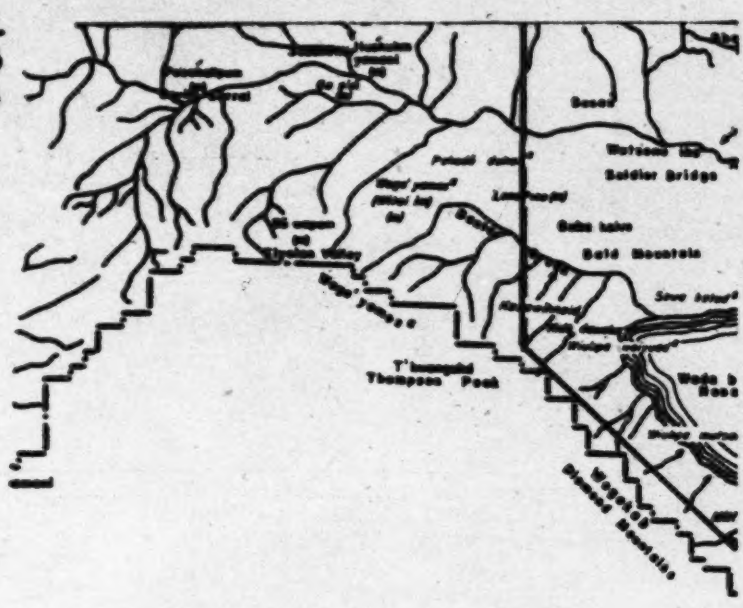
102
103
133



MAP
TERRITO
HONEY L
LASSEN
CALI

[End Map (D)]

102
103
133



MAP OF THE
TERRITORY OF THE

HONEY LAKE PAIUTE

LASSEN COUNTY
CALIFORNIA

[End Map (E)]

102
103
133

[End Map (F)]